THE TESTAMENT Of the twelve PATRIACHS, The Sons of JACOB.

Translated out of *Greek* into *Latine*, By, *ROBERT GROSTHEAD*, sometime Bishop of *Lincoln*: and out of his Copy into *French*, and *Dutch*, by others, and now *Englished*.

To the Credit whereof, an ancient Greek *Copy, Written in* Parchment, *is kept in the University Library of* Cambridge.

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To the Christian Reader.

ALbeit these our happy dayes in some respects, Good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erecting of Godlines: Yet considering, that as earthly, so we spiritual souldiers, seldome run to the watch without allarme: I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intollerable; but the singular providence of God in preserving it, unspeakable: and now at last though chargeable, yet fruitfull is the expressing, and printing in our natural language of this so worthy, so golden a writ: Being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautifull glass for women, for children, servants, and such like: a wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee: If thou thinkest upon manly conrage, he teacheth valiantnes: if thou seek to go-

vern

vern aright, he willeth thee to flee tyranny: if thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a minister, a Preacher of Christ's birth, life and death? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee; of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed, of thy state of life, what and how it should be *Nunquam sine Sale, sine Sole*, to be short of thy blessedness, if thou art godly, wise and learned, of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you parents, peruse the twelve godly Fathers in time and order: learn of him and his, to pray to God in Christ his Name for your children, have regard to their instructions the want of the former, your children shal miss; the neglect of the latter, you your selves shal bewail: For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, hearken how to teach your selves & your children.

Levi.

Jacob.

You have already handled a ſick mans Salve, enjoy now at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die: elſe their end will be lamentation, bnt yours lamentable miſery. And come you hither you children of the earth, read, ſee and ſay, that old Father *Ruben* with his good brethren, readily and rightly deſcribed the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to fly, the other to follow. Wilt thou begin with the eldeſt, for that old age ſeemeth wiſeſt? Stop not then the ears of thy heart and body to ſo wiſe and ſweet a charmer. O the number, O the ugliſome portraiture of thoſe deadly ſpirits, that he hath ſo orderly numbered, and cunning coloured! *Lechery, Envy, Gluttony, Bravery, Pride, vain Glory, Unrighteouſneſs, wilfull Ignorance.* All theſe, as they ſeem, are indeed pernicions: but the former is moſt deteſteable, the end whereof is conſumption of this earthly body, and deſtruction of the ſoul: Which welſpring and puddle of evil, if thou wilt have dryed up, ceaſe from drunkenneſs: if not ſee it, have not a narrow and greedy eye upon a beautiful face; if not drink, yet ſtop thy mouth from bulie queſtions with women: to co nclude, if not therein he ducked and drowned, uſe labour, tame youthfulneſs: *For in this I overſhooting my ſelf* (ſaith *Ruben* to his Children) *defiled my Fathers bed: Therefore look not upuon*

on the beauty of a woman, muse not upon their doings, but keep your selves occupied either in learning, or some work: Charge your wives and daughters that they trim not their heads: Will them to chasten their looks, for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.

Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, & the law partly consisteth in mutual love; strive with *Simeon* the second brother, to avoid strife, which blindeth the minde, pineth the body, provoketh murder; the remedy whereof, is both forgiving and forgetting. Take to the *Josephs* chearfull countenance, a perfect platform of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside: Let not *Juda* be set a part: Gather by him experience, that for a man to glory in his own works is sinfull, and he which upbraideth another mans vice standeth slippery. *Juda* choaked *Ruben* his eldest brother with his fornication: Mark who sinned immediatly, but envious and railing *Juda*: Did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins, and alas, in these our dayes too much used; yet punished, the one with want, or at least small joy of children, saith father *Juda* the Patriach, but the other with intollerable danger of

Simeon.

Juda

body and soul, saith S. *Paul*. Wherefore abstain from wine, abhore drunkennes; for such a one slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: As good father *Isachar*, who never railed, nor was hurtfull and spiteful to his neighbour, never ate his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his naturall children. O that as we read this, so we might expres the same in life and conversation. Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed prosper; once disseverd, come to naught. For the waters (saith *Zabulon*) wash away the sand, when the stones and timber are dissolved; whose mercy & singular compassion was rewarded singularly. Sift his Testament, resemble his rare charity, in cloathing the naked & feeding the hungry, known and unknown, as well strangers as his countrymen. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart, for such work with three sore instruments, bitter speech, treachery, and violent hands, yeelding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that that thou dost seek? Two wayes there be (saith *Aser*) vice the one, the other vertue. *Neptalims* race. Embrace the latter, eschew

Isachar.
Zabulon
Dan.
Gad.
Aser.
Neptalim

eschew the former: But he that walketh in them both, blindeth men, deceiveth himself, and mocketh God, whose double faced dealing shal be double punished. Such are the covetous, such are they that are mercifull in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righteous *Joseph*, the blessed of the Lord, that right figure of Jesus Christ; for hatred he shewed love, being cursed he blessed; being shot throw he did not so much as bend his bow, albeit his brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond slave, and that to strangers, and such as heated sheapheards to the death, of whom he was whipped and tormented, yet he when they stood in fear, gave them comfort: when they were well nigh famished, gave them food, when by his authority he might destroy, he by his authority did preserve; being their Lord, using them as his betters, being their brother accepting them as his children, their unkindness not spoken of, their conspiracies forgottten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when he was miserably afflicted, did he rage and swell, when he was made a bond slave of a free mans son? Did he cry out on heaven, being utterly forsaken? Did be impatiently *Joseph.*

accuse Gods justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did show his countenance; of a caitife, in respect, making him free, of a freeman wealthy; of a wealthy subject, an honourable personage; Lord president of *Pharo's* land, whom the Egyptians being alive loved, being dead loved, being rotten loved; whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptians strumpet could make slide; and therefore being dead, neither world, devil, nor mans policie could make forgotten, O that our mortall race might thus begin, thus persevere, might thus, O Lord, most happily finish; the spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to inflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Ecclesiast commend* (and so say I let us behold) *the noble famous men, and the generation of our fore-elders, for many glorious acts hath the Lord done in them and shewed his great power ever since the beginning* Upon the consideration whereof, and especially for that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: but whoso painteth a leg without a body, or a body without

Benjamin. *Eccles.* 14.

out a head, it shal not be amiss, as I suppose, aswel to tearm him a fooliſh painter, as to judge the thing undiſcreetly painted: wherefore as well to ſee the head as the leg, and to hear the Father as the children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the death and Teſtament of *Jacob*, that bleſſed and right happy Father, added to this ancient monument of the Children. Therefore, to recompenſe my pains, read them, but read them diligently, neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and courſe of godlineſs: So may we account of *Jacobs* bleſſing; ſo may we throughly challenge to be this children: Children I mean, not by fleſh, but Spirit. The Lord which made Heaven and Earth, the Lord which gave his Son to ſhed his heart blood for us, God which diſpoſeth all things to his pleaſure, preſerve our King, increaſe our faith and make us thankful for his benefits, *Amen.*

Richard Day.

THE TESTAMENT OF JACOB,

Made at his death, to his twelve Sons, *the Patriachs, concerning what* ſhould betide them in the laſt dayes: *gathered out of* Gen. 48. 49. *and added unto this Book.*

Come harken, my Sons, the things I give,
my bleſſing, and my ban:
The firſt to them that Godly live,
the laſt, to wicked man.

JAcob the ſon of *Iſaac*, born of *Rebecca* in the year of the world 2108. his Father being threeſcore years of age; was a perfect man and righteous dwelling in Tents; not given to pleaſure and hunting, as his elder Brother, elder by nature not by grace. *For the elder ſhal ſerve the younger*, ſaith the Lord, Why? not for that *Jacob* had ſo deſerved, but God hath ſo appointed. Wherefore when he thus by the determinate will of God and heavenly diſpoſition, which ordereth all things whatſoever, had got his Brothers birth-

Gen. 25.

Simple for innocence,

Jacob beloved, not of merit. Rom. 9. but of grace.

Gen. 25. Gen. 26. right, and his Fathers bleſſing, his parents conſidering that the ſlippery dayes of carnal copulation did approach, and warily fearing his Brother *Eſau*, for that he conceived murder in his heart, and inſtituted a birth day for his deviliſh purpoſe, ſent him from *Berſaba* to *Meſopotamia* to *Laban* his Mothers Brother, there honeſtly to take a Wife, and quietly to live. For matrimony, without conſent of Parents, and due conſideration of either party contracted, as it breedeth their diſquietneſs, ſo it provocketh Gods diſpleaſure. *Jacob* therefore after long travel, being placed with his uncle *Laban*, and ſerving him fourteen years in labour and pain (albeit he was the Child of promiſe, the bleſſed of the Lord born of a Free woman, and that which is more, his Uncles bone and fleſh, and Lord of *Canaan*: not arguing with himſelf as the worldly children of this earth, ſaying, Shal I which am a free and wealthy mans Son be made a ſervant? Shal I be a drudge in my kinſmans houſe, being ſent to marry & not to ſerve?) had given him by *Laban* to Wife for his good ſervice) by which God bleſſed that little that *Laban* had before) his two daughters, *Lea* firſt, then *Rachel*, with their handmaids, *Bilha* and *Zilpha*: of whom, according to the promiſe made to him in *Bethel*, that his ſeed

A caveat marriage.

Trouble & pain are deſtined to the Elect.

An example of Children

A godlie note for ſervants.

should

ſhould be multiplied. he begat twelve Sonnes, (twelve godly Fathers of the earth,) *Ruben*, *Simeon*, *Levi*, *Juda*, *Dan*, *Neptalim*, *Gad*, *Aſer*, *Iſachar*, *Zabulon*, *Joſeph*, *Benjamin*.

Thus he being bleſſed of the Lord, as well in Children as in ſubſtance, returned again to his native Country, he and his Children, there to live, & there to die. But behold the Divine providence of God after three and thirty years expired he vvas removed from *Canaan* to *Goſen* in *Egypt*, by means of his Son *Joſeph*, chief ſteward of *Pharaochs* land whom his Brethren herefore had ſold. Where whē he had lived 17. years, and ſeen his family increaſed exceedingly to his great joy & comfort no doubt eſpecially all the other countries about being plagued with a great famine, & he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome pilgrimage drawing to an end, called his Son *Joſeph and ſaid If I have found grace in thy ſight, oh put thy hand under my thigh*, (for in this order they took an oath in *Jacobs* time) *deal mercifully with me and truly, bury me not in Egypt but let me ſleep with my Fathers*: where no thing is ſure faith in the promiſe of God made to his Fathers, willed him to look for *Canaan* his hoped inheritance, and not to truſt in *Pharaohs* land. To which his requeſt, when *Joſeph*

Mans life is but a pilgrimage.

God always provideth for the righteous.

his

his loving Son obediently did condeſcend *Jacob* taking a little more ſtrength unto him, and ſitting up deſirous alſo to ſhew forth the great goodneſs of the Lord in preſerving him and his, ſaid: *God Almighty appeared unto me at* Luz, *in the land of* Cannan, *and bleſſed me, ſaying, Behold I will make thee fruitful, and cauſe thee to multiply & will make a great number of people of thee, and will give this land unto thy ſeed for an everlaſting poſſeſſion. Thy ſons,* Manaſſes *and* Ephraim, *I take as mine own, their own brethren ſhal be called after thy name. As I came from* Meſopotamia, Rachel *dyed in the land of* Cannan, *and was buried by the way to* Ephrata, *the ſame is* Bethlehem.

Parents ought to tell their children Gods bleſſings.

That is, ſhal be under their tribes.

Then *Jacob* albeit ſomewhat dimme for age, beholding *Joſephs* two ſons, *ſaid What are theſe?* To whom *Joſeph* anſwered: *They are my Sons which God hath given me. O bring them to me,* ſaid Jacob *& let me bleſs them: I had not thought to have ſeen thy face,* Joſeph, *yet lo God ſhewed me thy ſeed.*

Chriſt.

God, in whoſe ſight my Fathers Abraham *and* Iſaac *did walk: God which hath fed me all my life long unto this day, and the angel which hath delivered me from all evill, bleſſe theſe lads, and let my name be named on them, & the name of my Fathers,* Abraham *and* Iſaac, *and that they may grow into a multitude in the midſt of the earth.*

Counted as one of his childrē, not that they ſhould pray unto him being dead, ſi Eckius

Then as *Joſeph* lifted his Fathers hand

from

from *Ephraim*, to Manasses, the elder, *Jacob said: Let it be, I know well my Son, he shal also be a great people, but his younger brother shal be greater; in thee let Israel bless and say, God make thee as* Ephraim *and* Manasses After this he fainting said, *Behold* Joseph, *I die, God shal be with you, & bring you again to the land of your Fathers. Moreover I give unto thee a portion of land above thy Brethren, which I conquered by sword and bow of the* Amorites. *And come you hither also, O my children, that I may tell you what shal come on you in the last dayes: Gather ye together, and hear ye sons of Jacob, hearken unto Israel your Father.*

gathered God hath mercy on whom he will, By saith Jacob divideth the land, as yet but hoped for.

Ruben *my first born, my might, my strength excellent in dignity & power, unconstant as water, thou shalt not excel, because thou didst defile my couch.*

Begotten in my youth.

Simeon *and* Levi, *Brethren in evil, who in your wrath slew a man, and in your self-will digged down a wall; Cursed be your wrath, for it was shameless, & your fierceness, for it was cruel I will divide you in* Jacob, *and scatter you in* Israel.

Levi had no tribe, and Simeõ was under Jud.

Juda, *thy hand shal be on the neck of thine enemies. Thy brethren shal stoop unto thee: as a Lyons whelp shalt thou come up from the spoil; thou shalt couch like a Lyon, & as a Lyoness; who shall stir thee up? 2. The Scepter shal not depart from thee, nor a law giver from between thy feet, untill* Shiloh *come: all Nations shal seek after him. 3. Thou shalt bind thy Asse Fole to the Vine,*

Blessings of Juda a worthy captain. A Noble Prince, Christ.

A fertile land.

and

and the Asses Colt to the best Vine; thou shalt wash thy garment in Wine, & thy cloak into the blood of Grapes; thy eyes shall be red with Wine, and thy teeth white with milk.

Zabulon *thou shalt dwell by the sea side, and thou shalt be an Haven for ships; thy border shall be unto* Zidon.

Isachar, *Thou shalt be a strong Asse, couching down between two burdens: And thou shalt see that rest is good, and that the land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.*

Judg. 13. 14. 15, 16. Dan, *Thou shalt judge the people, as one of the tribes of Israel.* Dan *thou shalt be a Serpent by the way, an Adder by the path, biting the horse heels, so that his Rider shall fall backward.* Then *Jacob* forseeing in his mind the great calamity that should betide his prosterity, comforting himself, and resting in Gods promise cryed out with heart and mind: *Oh Lord, I have waited for thy salvation.*

Gad, *An hoast of men shall overcome thee, but thou shalt overcome at the last.*

Josh. 1. 21. *And what shall I say to* Aser? *his bread shall be fat, and he shall have pleasures for a King.*

Num. 33. Neptalim, *is a hind sent for a present, giving godly words.*

Judg. 4. 5 Joseph *is a flourishing Bough by a Well side, the small boughs shall run upon the Wall*

The blessing of Joseph. *The Archers shot against him, and hated him, but his bough was made strong and his*

Increase of family. *Arms strengthened by the hands of the Almighty*

mighty God of Joseph *Out of him shal come an Heardman, a stone in Israel, All these things shall come from my Fathers God which hath helped thee, & blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest & womb. The blessings of (me) thy Father that I give thee, are stronger than the blessing that I had of mine Elders. Until the end of the hills of the world they shall be on thy head.*

All things come of God

Benjamin *shall ravine as a Wolf, in the morning he shall destroy the prey, & at night divide the spoil. And now when I shall be gathered to my people, burie me with my Father, in the cave that is in the field of* Ephron *the Hethite, in the cave that is in the field of* Machpelah, *which is before* Mamre, *in the land of* Canaan, *which* Abraham *bought with the field of* Ephron *the Hethie, for a possession to burie in, whereas were buried* Abraham, Sara *his wife, and* Isaac *with* Rebebca: *and there I buried* Lea. *The field and the cave that is therein, was brought of the Children of* Heth.

Not for the holiness of the place but for memory of Gods promise.

When *Jacob* had made an end of commanding all that he would unto his sons having lived an hundreth fourty and seven years, he plucked up his feet into the bed, and quickly dyed. Then *Joseph* falling upon his Fathers face, and kissing him with tears, caused him to be embalmed by Physicians, to the space of 40. dayes, & mourned for him threescore and ten dayes. Who departing from

A token of a good conscience.

from *Egypt* into *Canaan*, with Noble men of the land in Chariots, and horſe-men, buried him in the place which *Jacob* had appointed.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind, by the ſuggeſtion of the ſpirit of force-knowledge.

Behold, the pot, the Bear the bed, do note the ſtrength, the luſt,

Of Reuben and unconstant head, who wherefore was accurst.

THis is the Copy of *Rubens* Testament; concerning all the things which he gave in charge to his Children before he dyed, in the 125 year of his life, two years after the decease of *Joseph* his children and childrens children came to visit him in his sickness; and he said unto them.

My children I dye, and go the way of my Fathers. And seing there his brethren, *Juda*, *Gad* and *Aser*, he said unto them; Lift me up my brethren that, I may tell you and my Children the things which I have bidden in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping said; harken my brethren, and you my children, give ear to the words of your father *Ruben*, mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulness and fornication wherein I overshot my self and defiled the bed of my Father *Jacob*, for I assure you that the Lord did therefore strike me with a sore plague in my flanks the space of 7 months; and *a* I had perished if my Father *b Jacob* had not prayed to the Lord for me, because he was minded to have slain me I was thirty years old when I did this evil in the sight of the

Death is our long home.

Fornicatiõ Plagued. Gen. 15.

a Prayer & repentance stayeth Gods wrath.

b The blessing & prayer of a Father to God

for his children of what benefit.

In repētāce the heart is to be considered not external act in

The eight instrument whereby mā worketh & the effect of them.

the Lord, and 7 months was I sick to the death, and with a free heart did I seven year pennance before the Lord. I drank no wine nor strong drink: No flesh came within my mouth, I tasted not any fine bread: but I murned for my sin, for it was great, and there shall none such be done in *Israel*, And now my sons hear me, that I may shew you what I saw concerning the seven spirits of error in my repentance. *Belial* giveth seven spirits against a man, which are the welsprings of youthful works: and seven spirits are given man in his creation, whereby all his works are done.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

5 Speech.

6 Tasting.

7 Seed and of what propery.

The first is the spirit of life, wherewith is created his being. The second is the spirit of seing, wherewith cometh lusting, The third, the spirit of hearing, wherewith cometh learning, The 4th is the spirit of smelling wherwith cometh delight, by drawing in of the aire, and by breathing of it out again. The fifth is the spirit of speach, wherewith knowledge is made. The sixt is the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the sustāce of strēgth is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure.

For this cause it is the last of creation, and the first of youth, because it is full of ignorance

ignorance, and ignorance leadeth the younger sort as a blind body into the ditch and as an oxe to the stall. Among all these is the eight spirit, which is of sleep, with who is created the wasting away of nature, and the image of death With these spirits are mingled the spirits of errour; whereof the first is the spirit of lechery, who lyeth within the nature and senses of man. The second spirit of unsatiableness lyeth in the belly The third spirit of strife, lyeth in the liver and in choler, The fourth spirit is of bravery & gallentness, that the paretry may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things, or to think well of himself. The sixth is the spirit of lying or vain gloriousness, in boasting a mans self & in delire to file his talk concerning his own kindred & acquaintance. The seventh is the spirit of unrighteousness, which stirreth up the affections, that a man should perform the lustfull pleasures of his heart, for unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eight spirit, which is the spirit of sleep or sluggines, in errour & imagination, & so the souls of young folks perish, because their minds are darkned & hidden from the truth and understand not the law of the Lord, neither obey the doctrine

8 Sleep, and of what property.
Eight spirits of error, and of what property.
1 Lechery
2 Gluttony
3 Envy.
4 Bravery.
5 Pride of what property.
6 Vain glory, in what it consisteth.
7 Unrighteousness.
8 Wilfull ignorance.
Discommodities of ignorance.
Ringleaders to fornication.

rine of their fathers, as befel to me in my youth. But now my children, love the truth, & that ſhal preſerve you: harken to your Father *Ruben*, and let not your eyes firſt run agazing after women, neither be ye ſecondly alone with a woman that is married neither do ye ſeek about thirdly what women are doing; For if I had not ſeen *Bilha* bathing her ſelf in a ſecret place, I had not fallen into that great wickedneſs: but my mind ran ſo upon the naked woman till it ſuffered me not to ſleep till I had committed abomination. For while my father *Jacob* was away at his father *Iſaacs* & I in *Gadar* hard by *Euphrata*, a houſe in *Bethlehem*. *Bilha* fell fourthly drunken, and as ſhe lay aſleep uncovered in her chamber I went in ſo, & ſeeing her nakedneſs wrought wickedneſs with her; & leaving her aſleep went my way. By and by an Angel of God bewrayed my wickedneſs to my father *Jacob*, who coming home mourned for me, & touched not Bilha any more. Therefore look not upon the beauty of women, neither muſe you upon their doings, but walk ye with a ſingle heart in the fear of the Lord God, buſying your ſelves about ſome work and keeping your ſelves occupied either in learning or about your flocks, until ſuch time as God give you ſuch wives as he liſteth, leſt you do ſuffer as I have done. I durſt

2 A greedy eye.

2 Cloſe company with women.

3 Buſie queſtions.

4 Drunkenneſs.

Nothing ſo ſecretlie done, but it ſhal be open.

A Godly caveat.

Labour a preſervative from fornication.

not look my father in the face to his dying day, nor speak to any of my brethren for shame, My conscience biteth me even yet still for my sin: but my father comforted me and prayed for me unto the Lord, that his wrath might pass away from me as the Lord himself shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keep ye that I shal tell you, & you shall not sin; for fornication is the destruction of the soul separating it from God, and making it to draw unto idols, because it leadeth the mind and understanding into error, and bringeth men to their grave before their time; for whoredom hath undone many men & although a man be ancient or noble, yet doth it shame him, and make him a laughing stock both before Belial & the sons of men. But *Joseph*, because he kept himself from all women, & cleansed his thoughts from all fornication, found favour both before the Lord & men. The *Egyptian* woman did much to him, by using the help of Witches, and by offering him slaubar sauces but the purpose of his mind admitted no noysome desire. For this cause the God of our fathers delivered him from all death both seen & unseen. For if fornication over-rule not your mind, neither shal *Belial* prevail against you. Women

A guiltie conscience is a great burden.

The fruit of fornication

1 *Destruction of the soul.*
2 *Idolatrie.*
3 *shortness of life.*
4 *Ignominious shame*

Josephs chastitie rewarded.

properties of unchast women.

men are hurtfull things; my sons, be-
A note for girlish attire and wanton looks. cause that when they want power and strenght against a man, they work guilefully to draw them to them by trains, and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they
An example of this mischief, Gen. 6. be overmastered by the spirit of fornication more then men be, & that they be ever practising in their hearts against men, first making their minds to ere by decking of themselves; then shedding their poysion into them by sights, and finally catching them prisoners by their doings; for a woman is not able to enforce a man. Therefore my sons flie fornication, charge your wives and daughters that they trim not their heads & will them to chasten their looks, for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come, for by
Teachers infections company corrupteth the mind. such means were the watchers deceived before the flouds; as soon as they saw them they fell in love one with another, & conceived a working in their minds, and turned themselves unto the shape of men and appeared to them in their companying with their husband: and the woman by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the watches appeared to them of height

unto

unto heaven. Therefore keep your ſelves from fornication, and if ye intend to have a clear mind, and keep your ſelves from all women, & forbid them likewiſe the company of men, that they may have alſo clear minds. For al- though continual companying do not alwayes work wickedneſs, yet breed they incurable ſtings to them, and to us everlaſting ſhame before *Belial*; be- cauſe that fornication hath neither un- derſtanding nor godlineſs in it, and all enviouſneſs dwelleth in the deſire thereof; and for that cauſe ſhal ye en- vy the children of *Levi*, and ſeek to be exalted above them, but he ſhal not be able to compaſs it, for God will avenge them, and you ſhal die a dangerous death, for unto *Levi* and *Juda* hath the Lord given the ſoveraingty, and unto me, and *Dan* and *Joſeph* hath he grant- ed to be Princes with them. Wherefore I charge you, hear *Levi*, for he ſhall know the Law of the Lord, and deal forth judgement, and offer ſacrifices, for all *Iſrael* till the full time of Chriſt, the chief Prieſt, becauſe the Lord hath ſpoken it. I charge you by the God of heaven, that every of you deal faith- fully with his neighbour, and flick un- to *Levi* in humbleneſs of heart, that ye may receive bleſſing at his mouth; for he ſhall bleſs *Iſrael* and *Juda*. God hath choſen *Juda* to be the King of all peo-

Envy accompanieth fornication Shame followeth, Gen. 4. 9.

The propheſies of Chriſt.

Faithfull dealing with neighbours, Gen. 5. 49.

people, wherefore worſhip you his ſeed, for he ſhal die for you in battels, both viſible and inviſible, and ſhal reign over you world without end.

Ruben having given his children the foreſaid charge, and bleſſed them died; then they put him in a coffine and carrying him out of *Egypt*, buried him at *Hebron*, in the double Cave where his Fathers ſlept.

The Teſtament of *Simeon*, made to his children at his death concerning Envy.

corruption, and their land and ſubſtance ſhal be deſtroyed, but in the fifth week they ſhall return into their deſolate country, and renew the Lords houſe. In the ſeventh week, ſhal come idolatrous prieſts, covetous warriours, unrighteous ſcribes, and filthy abuſers of men, children and beaſts. After that the Lord hath ſent vengeance upon them in the prieſthood then will God raiſe up a new Prieſt, unto whom all the Lords words ſhal be opened: and he ſhal execute true judgement upon earth many dayes, and his ſtar ſhal ariſe in heaven. As a King ſhall he ſhed forth the light of knowledge in the open ſunſhine of the day, and he ſhall be magnyfied over all the world, & be received and ſhine as the Sun upon the earth, and drive away all darkneſs, & there ſhal be peace upon all the earth. In his dayes the heavens ſhal rejoice, the earth ſhal be glad, the clouds ſhal be merry, the knowledge of the Lord ſhal be powred out upon the earth as the waters of the ſeas, and the Angels of glory that are in the Lords preſence ſhal rejoice in him. The heavens ſhal be opened, and out of the Temple of glory ſhal ſanctification come upon him with the Fathers voice, as from *Abraham* the Father of *Iſaac*, and the glory of the higheſt ſhal be ſpread out upon him, and the ſpirit of underſtanding and ſanctification ſhall reſt upon him, whereof he ſhal give abun-

Chriſt and his true miniſtry deſcribed.

Chriſt lighteth the world. Baptiſme of Chriſt propheſied.

abundantly and mightily to his children in truth for evermore, and there ſhal none ſucced him from generation to genaration, world without end. In his Prieſthood all ſin ſhal come to an end, & the unrighteous ſhal ceaſe from their naughtineſs: but the righteous ſhal reſt in him, and he ſhal open the gates of Paradiſe, and ſtay the threatning ſword againſt *Adam*, and feed the lambs with the fruit of life and the ſpirit of holyneſs ſhal be in them. He ſhal bind up *Belial*, and give his own children power to tread down hurtful ſpirits, and the Lord ſhal rejoice in his children, and accept them as his beloved for evermore. Then ſhal *Abraham*, *Iſaac*, and *Jacob*, be glad, and then ſhall I and all ſaints rejoice. Now my children ye have heard all, Therefore chooſe unto you either light or darkneſs, either the Law of the Lord, or the works of *Belial*; and we anſwered our Father ſaying: We will walk before the Lord according to his law. And our father ſaid, the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, & you your ſelves are witneſſes of the words of my mouth. And when we had anſwered we will be witneſſes, *Levi* reſted with his charge given unto his children.

No prieſthood ſhal ſucced Chriſt.

Prieſt-hood of Chriſt how beneficial.

Chriſt our propitiator.

Chriſt giveth power to his to tread down ſpirits.

And ſtretched out his feet, and was put to his Fathers when he had lived an hundred and ſeven and thirty years, and

they

they laid him in a coffin, and buried him afterward in *Hebron*, beſides *Abraham*, *Iſaac*, and *Jacob*.

The Teſtament of *Juda*, made to his Children at his death concerning valientneſs, covetouſneſs, and fornication.

Lo here the bleſſed Princely ſtate
Of Juda ſuffering not his mate.
The Scepter, Lion, Purſe and Crown,
betokeneth glory and renown.

THe Copy of all the sayings of *Juda*, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

Juda his exortation. the duty of children.

I was my Fathers fourth son, and my mother called me *Judah*, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painfull in my youth, and obeyed my father in all things, and blessed my mother and my mother sisters. And when I came unto mans estate, my father *Jacob* prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold God gave me grace in all my works both abroad and at home. Upon a time I saw a Hind, and ran after her, and caught her, and made good meat of her for my father. Also I outran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the pawe overthrew him and rent asunder all wild beasts that turned upon me, as if I had been a dog. I encountred with a wild Boar, and overrunning him tare him in pieces. In *Hebron* a bastrad Lyon leapt upon a Dog, and I catching him by the tail flung him away by and by and he brast asunder. In the borders of *Gare* a wild Bull was feeding

Valiantness of Juda,

the gift of God.

The manhood of Juda.

in

in the fields, and I took him by the horns, and ſwinged him about, and finally killed him. There came two Kings of the *Canaanites* armed upon our flock, and much people with them, and I alone running unto the flock, ſtept to King *Sur* and ſtriking up his legs, overthrew him, and ſo ſlew him. Alſo I killed another King named *Thaphes*, ſitting on his horſe, and ſo ſcattered all their people. I overtook King *Achor*, a Giant on horſeback, ſhooting forward and backward: and throwing a ſtone of threeſcore pound weight upon his horſe, I overthrew him and killed him, and fighting two hours with *Achor* at length I clave his ſhield and maimed his feet and finally ſlew him. As I was pulling off his breſt-plate, behold eight of his friends aſſailed me, whereupon I filled my hands with ſtones, and flinging them at them with a ſling, ſlew four of them, and put the other four to flight. Alſo our Father *Jacob* ſlew the Giant *Beelſa* King of all the Kings who was mighty and hudge, of the ſtature of twelve cubits. By reaſon whereof fear fell upon them, and they left their fighting againſt us. For this cauſe my father was carefull of me when I was in battel with my brethren He ſaw in a viſion concerning me, that the Angel of ſtrength followed me every where, to the intent I ſhould not be overcome. The ſecond handſel was a

7. 8. 9.

the valiant nes of Ja cob.

greater battel to us then that which we had at *Sichem*: in ſo much that in fighting valiantly with my brethren. I chaſed a thouſand men and ſlew of them two hundreth perſons & four of their Kings, and following after them skaled the walls of their city, and there ſlew two Kings more, and ſo we delivered *Hebron* and led them all away as priſoners. Then the next day we went to a ſtrong walled and unapproachable city called *Areca*, which threatned to kill us, Therefore I and *Gad* went to the eaſt ſide of the city, and *Ruben* and *Levi*, unto the Weſt and South ſide. They that ſtood upon the Wals ſuppoſing there had been no mo but *Gad* and I, did fire upon us while in the meantime my brother that lay in ſtale, brake out upon the other two ſides, and skaling the walls with Laders, entered the city ere our
10. enemies wiſt it, and ſo we won it by the Sword, and ſet fire upon the Tower, and burnt it up with ſuch as were fled into it. As we returned the men of *Thaffie* lay in the wait for our prey, and took it with our children. But we followed them to *Thaffie* and ſlew them and buried their City, ſpoiling all that was in it.
11. And while I was at the waters of *Gureba*, we fell upon the men of *Jobel*, that came againſt us in battell, and ſlew and ſpoiled both them and alſo their complices, that came to their aid from *Selon*, ſo as

we

we gave them no reſpite to return again upon us. The fifth day after, there came men from *Machir* to fetch away our priſoners whom we met in Battel notwithſtanding that they were a mighty hoaſt, and ſlew them before they could get up to the place that they came from And 12.
when we came to their city, their women tumbled down ſtones upon us from the top of the hill whereon their City ſtood: but I and *Simeon* caſting to the back-ſide of the Town, got unto the higher places and deſtroyed the whole City. The next day it was told us that the Cities of two Kings came againſt us with a huge hoaſt. I therefore and *Dan* faining our ſelves to be Amorrheans and 13.
feliows with them, went into their City and taking the enterance in the dead time of the night, did ſet the gates wide open to our brethren that came after us; by means whereof we deſtroyed them and all that they had, and when we had ſacked the City, we did caſt down the 14.
three wals thereof. Then went we to *Thamna*, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon thoſe that ſtood above me: but they threw down ſtones out of ſlings upon me, and ſhot arrows at me and had killed me, But that my brother *Dan* reſcued me: therefore we came running upon them in a rage, and put them all to

flight;

flight; and they passing by another way, went and sued humbly unto my father, who made a covenant with them, so as we did them not any more harm but received them into league with us and delivered them all their prisoners. Then builded I *Chamma*, and my father builded *Rambahel*. Twenty years old was I when this war was made, and the *Chanaanites* were afraid of me and my brethren. I had much cattel, and my chief herdsman was *Yran* of *Odellam*, in whose company I saw *Bersa* King of *Odellam* who made us a feast, and with much intreatance gave me his daughter *Bethsue* to wife, which brought me forth *Er*. *Anno* and *Sylon*, of which three God slew two childless. For *Sylon* lived, of whom some of you be the children, My father and we made eighteen years peace with his brother *Esau* and his children When the eighteen years were past after our coming out of *Mesopotamia*, in the fourty year of my life *Esau* our Fathers brother came upon us with a great strong Hoast, and was slain by the Bow of *Jacob*, and conveyed away dead unto mount *Sier*. We also followed upon the children of *Esau* but his City was very strong, with high wals, and gates of Iron and Brasse, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty dayes together,

gether, I put my Helmet upon my head, and in the ſight of them all ſet up a Ladder, and skalling the walls ſlew four of their Noble men with a ſtone of the weight of three talents. The next day *Ruben* and *Gad* went and ſlew threeſcore others. Then they offered peace, and we by our fathers advice, received them into tribute And they gave us two hundred quarters of corn, five hundreth bates of oyl, and a thouſand and five hundred meaſures of wine, untill we went down into *Egypt*. After this my Son *Er*, married *Thamar* of *Meſopotamia*, the daughter of *Aram*. Now *Er* was a very wicked Impe, and doubted much of *Thamar*, becauſe ſhe was not of the land of *Chanaan*. Therefore the Angel of the Lord ſlew him the third night after his marriage, when he had not yet accompanied with her, by reaſon of his mothers ſubtilitie, and ſo died in his naughtineſs, for ſhe was loth that he ſhould have had any children by her.

Er & Anna ſlain for not uſing the benifite of lawful marriage.

When *Anan* was marriageable I gave *Thamar* unto him, and he likewiſe of a ſpite accompanied not with her, notwithſtanding that he lived a full year with her, and when I threatned him, then he companied with her, but yet by his Mothers commandement he let his ſeed fall upon the ground, and ſo alſo he died in his wickedneſs. I minded to have given her unto *Sylon* alſo, but my wife

Bethſue would not ſuffer me. For ſhe ſpited *Thamar* becauſe ſhe was not of the daughters of *Chanaan* as her ſelf was. Now I knew the ofſpring of *Canaan* was miſchievous, but yet did youthful fancy blind my heart. And as I beheld her powring out wine, I was deceived with drunkenneſs, and fell in love with her.

Upon a time while I was away, ſhe married *Silon* to a woman of *Canaan*: which her deed when I underſtood, I curſed her in the bitterneſs of my ſoul, and ſo ſhe died in the wickedneſs of her ſons. Two years after theſe things, as I went to ſhear my ſheep, *Thamar* decking her ſelf like a bride, ſat her down at the gate of the City; for it was the cuſtom of the *Amorites*, that their brides do ſet themſelves forth at the gates of their Cities, by the ſpace of ſeven dayes together, to be abuſed by fornication. I therefore being drunken with the waters of *Horek*, knew her not, by reaſon of wine, inſomuch that her beauty together with the attire in decking of her ſelf deceived me, and thereupon turning aſide unto her I ſaid, ſhal I come in unto thee? and ſhe anſwered, what wilt thou give me? and I gave her my ſtaff and my girdle, and the Crown of my Kingdom. Upon my companying with her, ſhe conceived; afterward I not knowing my ſelf to have been the doer thereof, would

Gen. 38.

Fornicatiõ the ſruit of drunkẽneſs.

An intollerable cuſtome of the Amorites.

Apparel, Beauty and wine provoke whoredome.

Fornicatiõ is chargeable.

would have put her to death for it: But she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in *Israel*, lest he might work wyles with me, I said I would fetch my pledges again of her, but when I inquired for her, the Townsmen said there was no bride in the City, because she came from another place, and had sit there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into *Egypt* to *Joseph* because of the dearth Six and forty years old was I when we came hither, and threescore and thirteen years have I lived here. And now my sons hear me your father in all things that I charge you withall, and keep you all my sayings in doing all manner of righteousness before the Lord, and in obeying the commandements of the Lord God and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinfull in the sight of the Lord: For in as much as I gloried in my battels, and upbraided my brother

Happy are they that can cease from doing ill.

It is sinfull to any man to glory in his felicity.

Ruben with *Bilha* my fathers wife, be-
cauſe no face of any beautiful woman
had yet deceived me, therefore the ſpirit
of fondneſs and fornication fell upon me,
ſo that I was overtaken both in *Bethuſe*
the *Chanaanite*, and in *Thamar* the wife
of my own ſons. And I ſaid unto my fa-
ther in law, I have made my father privy
to the matter; and therefore I will take
thy daughter to my wife. Hereupon he
ſhewed me an infinite maſs of gold in his
daughters behalf (for he was a King)
and decking her with gold and pearl,
willed her to powre out wine to us at the
ſupper: The beauty of the woman, and
the wine together dazled mine eyes, and
voluptuouſly did ſo darken mine under-
ſtanding, that I fel in love with her,
and brake the commandement of God,
and of my fathers, and took her to wife.
According to the intent of my heart, the
Lord payed me home for it; for I had
no joy of the children that I had by her.
Now therefore, my children, be not
drunken with wine, for wine turneth a
mans underſtanding away from the
truth, and kindleth in him the fire of luſt,
leading his eyes into error, inſomuch as
wine is a ſervant to the ſpirit of lechery,
to further the feeding of the mind with
voluptuouſneſs and ſo theſe twain be-
reave a man of all power. For if a man
drink wine till he be drunken, he traineth
his mind unto the filthy thoughts of
lechery,

See what it is to upbraid men their vice.

Children that marry without conſent of parents plagued.

Diſcommodities of wine.

Blindeth underſtanding.

A ſervant to lechery.

Fruit of Drunkennes

A drunken man is ſhameleſs.

lechery, and kindleth the body to carnall copulation: And if desired occasion serve sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing B hold, it made both me and *Thamar* do amiss, so as I blushed not at the multitude in the city. but went aside unto her in the sight of all man, and committed a great sin in discovering the unclean privities of my own sons. Through drinking of wine I was not ashamed to break Gods Commandement, in taking a woman of *Chanaan* to wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is, that he be ashamed to overdrink himself: For if he pass that bond he forgeteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed; but to boast of his lewdness, thinking it to be good. He that committeth whoredome is bereft of his liberty and becommeth a bond slave of lechery, and cannot get out of it again, after the same manner that I was made naked: For I gave over my staff, that is to say, the stay of my tribe; and my girdle, that is my power, and my crown, that is the glory of my kingdom. Howbeit repenting these things. I forbare all wine and flesh unto mine old age, and

Example.

who ought to drink wine.

Properties of a drunken man is filthy talk and wicked deeds.

Discommodities of whoredome

was utterly unacquainted with all mirth. And the Angel of God shewed me that woman should from time to time overmaster all men as well Kings as captives, and berave great men of their glory; for the poverty of a poor man is a greater fence to him then is the strength of a mighty man; Therefore my children, keep measure in drinking, for there are in it four noisome spirits, that is to wit, of concupiscence, of heart burning, of lechery, and of filthy gain. If ye drink wine mirrily in the fear of the Lord with shamefastnes, ye shal live: But if ye drink without regard of shame and fear of God, then turneth it to drunkennes, and dishonestly stealeth in. And if ye drink none at all, then shal ye not sin, neither in slanderous words, nor in quarreling nor in railing, nor in breaches of Gods commandements, neither shal ye perish before your time: For wine discloseth the secrets of God and man unto strangers, like as I bewrayed the secrets of God, and of my Father *Jacob* to *Bathuse* the *Chanaanite*, which God hath forbidden to be disclosed. Also wine is a cause of warre and sedition Moreover I charge you my sons that yo love not money, nor look upon the beauty of women, for money and womanly beauty made me to overshoot my self in *Bathuse* the *Chanaanite*. And I am sure that these two things shal corrupt

Four noisome spirits follow drunkennes.
1. *Concupiscense.*
2. *Heare burning.*
3. *Lechery.*
4. *Covetousnes.*

Abstinence from wine, what commodity it hath.
1. *It slandereth not.*
2. *It quarrelleth not nor raileth.*
3. *It breaketh not the commandements.*
4. *It perisheth not before the time.*

corrupt mine off-spring, and mar the wise men of my linage, and hurt the kingdome of *Juda*, which God hath given me for obeying my father, for I never repined at my father *Jacobs* commandements, but did whatsoever he willed me. And *Abraham* the father of my fathers blessed me to fight for *Israel*, and so did *Isaac* bless me likewise: & I knew that the kingdom shal stand by me, but I have read in the books of *Enoch* the righteous that ye shal work wickedness in the latter dayes. Therefore my children, keep your selves from leachery and covetousness, and give ear unto your father *Juda*: for those things withdraw men from Gods law, and blind the understanding of their minds, and teach them *a* pride, neither suffer they any man to shew mercy *b* to his neighbor: they bereave his soul *c* of all good things and hold it down in pains and sorrows: also they disappoint him of his rest and sleep, *d* and consume his flesh. Finally, they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of godliness: for these two passions are contrary to the commandements of God. He that serveth them cannot obey God, because they dazel mens minds, and walk abroad as well anights as of dayes. My children, covetousness leadeth men to idolatry: for through doting upon

Obedience to parents how profitable.

The discommodities of covetousness.

a *Full of pride.*
b *Mercies*
c *Disquiets the soul.*
d *Consumes the body.*
e *Contemns Gods holy word.*

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetousnes.

upon mony, he calleth them gods which are not & compelleth the infected party to grow moſt vilely out of kind. For monies ſake I loſt my children, and had not the penance of the fleſh, and the humbling of my ſoul, and had not the prayers of my father *Jacob* been, I had died as now without children: But the God of my fathers being mercifull, and full of pity and compaſſion knew that I ſinned through ignorance, for the prince of error had blinded me, and I overſhot my ſelf as a fleſhly man, and being corrupted with ſin, knew not mine own infirmity, but thought my ſelf to be invincible. Know ye therefore my ſons, that two ſpirits do wait upon a man; that is to wit, the ſpirit of truth, and the ſpirit of error and in the midſt between them is ſet the ſpirit of understanding of the mind, whoſe prolperity is to incline which way it liſteth: the things that belong both to truth and untruth, are written in the breaſt of man, and God knoweth every white of it, and none of all mens works can be hidden at any time from him becauſe all the privities and ſecrets of mens hearts are written before the Lord, and the ſpirit of truth beareth witneſs of all things that accuſeth all, and he that ſinneth hath a burning in his heart, and cannot lift up his face to his Judge. And now, my children, love ye *Levi*, that ye may abide: and exalt not your

Two ſpirits wait upon a man.

your ſelves above him, leſt ye periſh. The Lord hath given unto me the Kingdom, and unto him the Prieſthood, and hath put the Kingdom *a* under the Prieſthood. Unto *Levi* is given the Prieſthood, and unto *Juda* the Kingdom, and God hath put the Kingdom *a* under the Prieſthood. Unto me he hath given the things that are upon the earth, and unto *b* him the things that are in heaven. As far as the heaven ſurmounteth the earth, ſo far doth *c* the Prieſthood ſurmount the Kingdom that is upon the earth: for the Lord hath choſen him above me, to approach unto him, and to eat of his table, and to take the firſtlings of the children of *Iſrael*, and thou ſhalt be as a ſea to him. For like as in the ſea both the righteous and unrighteous are in danger, and the one ſort are caught priſoners, and the other ſort are inriched; even ſo ſhal all kind of men be hazarded in thee, ſome ſinking in miſery, and other ſome floating in proſperity. For in thee ſhal reign great whales, which ſhal ſwallow up men as fiſhes, and bring free mens ſons and daughters into bondage. They ſhal take away mens houſes, lands, cattel and money, by force; and wrongfully they ſhal feed ravens and other greedy fowls with many folks fleſh, and they ſhal proſper and floriſh in naughtineſs, and be exalted through covetouſneſs; and there ſhall be

a *In reſpect that heavēly things are better then earthly not in external rule & government.*

b E gojure divino, *the Pope can challenge no earthly power.*

c *Not in power and rule, but in the excellency of the office apperteining to God*

Tyrants & wicked men deſcribed and prophecied.

Mutual diſcord, is a plague for tyrants.
Chriſt propheſied.
Note this ye that ſeek after witches for loſt goods.
The miſery of Jeruſalē.
a *Famine.*
b *Peſtiēce.*
c *Death and ſword.*
d *Beſiedgement.*
e *Devouring dogs.*
f *Dayly reproach.*
g *Loſs and pain of eyes*
h *Slaughter of children.*
i *Raviſhing of wives.*
k *Burning of the Temple.*
l *Deſolation of the Countrey.*
m *Captivity.*

be falſe Prophets like ſtorms, which ſhal perſecute all righteous men. But the Lord ſhal ſet them together by the ears amongſt themſelves, and there ſhal be continual wars in *Iſrael*, and my Kingdom ſhal be knit up in ſtrangers, till the Savior of *Iſrael* come, even till the coming of the God of righteouſneſs that *Jacob* and all Nations may reſt in peace, and he ſhall maintain my Kingdom in peace for ever. For the Lord hath ſworn to me, that the Kingdom of me and my ſeed ſhal never fail world without end. But I am very ſory, my children, for the filthineſs and trechery, and idolatry which ye ſhal work againſt the Kingdom, by following witches and conjurers, by vowing your daughters to deceitful devils by making them inchanters, charmers and ſtrumpets; and by intermedling your ſelves with the abominations of the Heathen, for the which things the Lord ſhal bring upon you *a* famine and *b* peſtilence, death and *c* ſword, wrathful *d* beſiedgement and *e* devouring dogs, reproach *f* of friends and foes, loſs & *g* pain of eyes ſlaughter *h* of your children, raviſhing of *i* wives, ſpoil of your goods, the burning *k* of your Temple, the deſolation *l* of your country, & the *m* captivity of your ſelves amongſt all Nations, which ſhal geld ſome of you, to make Eunuchs for their wives: but if ye return to the Lord with hearty

repentance

repentance and humility, and walk in all the commandements of God, he will visite you with mercy, and lovingly deliver you from the bondage of your enemies. After this shal rise amongst you a star out of *Jacob*, and a man shal spring out of my seed, which shal walk as the day sun of righteousnes amongst the children of men, in peace and meekness and righteousnes, and no sin shal be found in him. The heavens shal open upon him, to power out the spirit of blessedness upon him from the Father, and he shal shed out the Spirit of grace upon you, and you shal be his children in truth, walking in his first and last Commandements. This is the off-spring of the most high God, and the well-spring of life to all flesh. Then shal the scepter of my Kingdom shine bright, and out of your root shal spring the vessel of planting, in whom shal grow up the rod of righteousnes unto the Gentils, to judge and save all such as call upon him. After this shal *Abraham*, *Isaac* and *Jacob*, rise up again to life, and I and the Princes my brethren, shal be your scepter in *Israel*. *Levi* first, I next, *Joseph* the third, *Benjamin* the fourth, *Simeon* the fifth, *Issachar* the sixth, and so all the rest. And the Lord hath blessed us. *Levi* shal be the messenger of my presence, *Simeon* the power of my glory, *Ruben* heaven, *Issachar* the earth, *Zabulon* the sea, *Joseph*

dy for these. First, repentance, obedience.

The most heavenly benefit of Christ his second coming.

Joseph the mountains, *Benjamin* the tabernacle, *Dan* the lights, *Neptalim* the dainties, *Gad* the day-sun, and *Aser* an olive tree. And there shal be one people of the Lord, and one tongue; and there shal be no more the false spirit of *Belial*, because he shal be cast into endless fire. They that are buried in sorrow, shal rise in joy: and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shal have plenty: and they that were weak shal be made strong: they that died for the Lords sake, shal wake up unto life, and run in *Jacob*; yea, they shal run skipping and leaping, and they shal fly as eagles for joy But the ungodly shal be sorrowful, and the sinners shal mourn, and all people shal glorifie the Lord for ever. Therefore, my children, keep all the law of the Lord, for there is hope for all such as walk aright. An hundred and nineteen years old do I die in your sight. Let none of you bury me in costly cloaths, nor rip my belly, for so will Rulers do, but cary me back into *Hebron* with you. With these words *Juda* died; and his children doing in all things as he commanded them, buried him with his Fathers in *Hebron*.

A sweet comfort for the godly Christian, Matth. 5 Note.

The blessed estate of the elect after death.

THE

The Teſtament of *Iſſachar*, made to his children at his death, concerning a ſingle heart.

Learn here a ſingle life,
Not void of pain, but ſtriſe:
The Sythe, the Spade, the Aſſe,
Set forth what man he was.

THe Copy of *Iſſachars* words, he calling his children about him, ſaid unto them; Ye children of *Iſſachar*, hear

hear your Father, and hearken to the words of the beloved of the Lord. I am *Jacob*, fifth Son in the reward of Mandrake. For *Ruben* brought Mandrakes out of the field, and *Rachel* meeting him, took them of him; thereat *Ruben* wept, and at his noiſe my Mother *Lea* came out. Now the Mandrakes were ſweet-ſented Apples, which the land of *Aram* bringeth forth in high countries, by the water vallies. And *Rachel* ſaid, I will not give thee theſe apples, becauſe they ſhal help me to children. Now there were two of theſe apples, and *Lea* ſaid, doth it not ſuffice thee, that thou haſt gotten away the husband of my virginity, but that thou wilt have this alſo? She anſwered, let *Jacob* lie with thee to night for thy ſons Mandrakes. *Lea* ſaid unto her, Do not boaſt nor brag: for *Jacob* is mine, and I am the wife of his youth. And *Rachel* anſwered, how ſo? was he not firſt handfaſted unto me, and ſerved he not our Father fourteen years for me? What ſhal I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwiſe, thou ſhouldeſt not have ſeen *Jacob* in the face at this day. For thou art not his wife, but wert guilefully put to him in my ſtead; my Father deceived me, and conveying me away that night, ſuffered me not to ſee him. For had I been there, this had

His exhortation. Gen. 30.

had not come to passe. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night; and *Jacob* knew *Lea*, who conceived, bare me, and called my name *Issachar*, because of the hire. Then an Angel of the Lord appeared unto *Jacob*, and said that *Rachel* should bear but two Sons because she had forsaken the company of her husband, and chosen continency: and if my mother *Lea* had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bore but six, *Rachel* two, and because God visited her in the Mandrakes; for he knew that she greatly desired to company with *Jacob* for Issues sake, and not for lust of pleasure: for she layed up the Mandrake, and delivered it unto *Jacob* the next day, and therefore God heard *Rachel* in the Mandrakes, because that although she had a mind unto them, yet she ate them not, but offered them to the priest of the most High, which was in those dayes, and laid them up in the Lords house. Therefore my Children when I came into mans state, I walked with an upright heart, and became Bayliff of husbandry unto my Fathers, and brought them the Fruits of their Lands in their due seasons, and my Father blessed me, when he saw how I walked plainly and simply. I was no busie body in my doings, I was

The godly life of Issachar, and his true dealing, an example for godly children.

not

A patern of a vertuous life.

not hurtfull nor ſpightful to my neighbour, I railed not upon any man, neither diſpraiſed I the life of any that walked in ſingleneſs of minde. By reaſon hereof, when I was thirty years old, I took a wife, becauſe labour had conſumed my ſtrength. I neither knew the pleaſures of a woman through wantonneſſe, but my labour made me to ſleep ſoundly, and my Father did alwayes rejoice of my ſimplicity. For whatſoever pains I took, firſt of all I offered all the firſt fruits, and the firſt ingendred cattel, unto the Lord by the Prieſt, and then gave my Father the reſt, and the Lord doubled his benefits in my hands; yea, and *Jacob* himſelf perceived well that God wrought with my plain dealing. For unto every poor man, and unto every man in adverſity, gave I of the fruits of the earth with a ſingle heart. And now my children, hearken, and walk in ſingleneſs of mind; for I know that the Lord is very well pleaſed with it. The ſingle hearted man coveteth not gold, undermineth not his neighbor, luſteth not after diverſity of meats, deſireth not ſhift of apparel, nor behighteth himſelf long time; but only hath an eye to Gods will, and the ſpirits of error can do nothing againſt him. For he cannot skill to entertaie a fair woman, leſt he ſhould defile his own mind: wrath overmaſtereth not his wit, envy melteth not his ſoul,

With a plain dealing man, the Lord is pleaſed.

A ſingle-hearted man deſcribed, who, and what he is.

soul; neither doth his mind run covetously upon gain. For he leadeth an upsight life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, left he should oversee any of the Commandements of God. Therefore, my children, keep Gods Law and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbors doings; but love God and your neighbor: pitty the poor and weak: bow down your back to husbandry and labor, in tilling of the earth in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from *Abel* to this day: for there is none other portion given thee, then of the fatness of the earth, whose fruits come by pains taking for our Father *Jacob* blessed me with the benefits of the earth, and the firstlings of fruits *Levi* and *Juda* are glorified of the Lord amongst the children of *Jacob*; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: therefore obey ye them, and walk plainly, as our Father *Jacob* did: for unto *God* it is given to destroy the temptations of *Israel* My children, I know that in the last dayes your children shall forsake plainness, and cleave

Learn you children of the earth.

Obedience and plain dealing commended

to

to covetousnes, let go innocency, and follow lewdnes, leave God Commandements, and stick unto *Belial*, give over husbandry, and gad after wicked divices, and therefore shal they be scattered amongst the Heathen, and become bond-slaves to their enemies.

A plague of disobedience.

Wherefore warn your children of it, that if they sin, they may return quickly to the Lord: for he is merciful, and will deliver them, and bring them home again into their own land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of mine eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleasant things of my neighbors. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sory with every man that was in heavines, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pitiful all the days of my life, and deale truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of *Belial* will fly from you; and nothing that mischievous men can do against you, shal have power over you. You shal bring all wild beasts

The innocency of Issachar.

A godly pattern to follow.

Hearken you Landlords.

Learn you wealthy of the earth.

beaſts in to ſubjection to you, becauſe ye have the Lord of Heaven with you if ye walk with him in ſingleneſs of heart. And he willed them to carry his body into *Hebron*, & to bury him there in the cave with his Fathers. Thus he ſtretched out his feet, and died in a good age, having all his limbs ſtrong and ſound, and ſlept the ſleep of all the World.

The Teſtament of *Zabulon*, made to his Children at his death, concerning compaſion and mercy.

The poor man at home Zabulon fed,
The ſtranger unknown alſo cloathed:
When ſhip did ſail } *But gave him wit*
God did not fail, } *To govern it.*

THe charge that *Zabulon* gave to his children, in the hundred and fourteenth year of his life, two and thirty years after the deceaſe of *Joſeph*; and he ſaith unto them, Hear ye me, ye Sons of *Zabulon*, a good gift to my Father and Mother. For when I was begotten, my Father was greatly increaſed in Sheep and Cattel, by reaſon of the good luck that he had through the ſtraked rods. I wiſt not my Children, I wiſt not, that I ſinned in thoſe dayes; for I conſidered not that I dealt wickedly through ignorance in *Joſephs* caſe; and moreover concealed it with my brothers from our Father, howbeit that I wept much for it in ſecret: for I was ſore afraid of my brothers, becauſe they had al conſpired together to kill him with the ſword that ſhould bewray that ſecret. Nevertheleſs when they would have killed him, I beſought them moſt earneſtly with tears, that they would not do ſuch wickedneſs. For *Simeon* and *Gad* came upon *Joſeph* to have killed him: and *Joſeph* falling upon his knees, ſaid unto them; Have pitty upon me, my Brethren, have pitty upon the bowels of our Father *Jacob*: lay not your hands upon

His exhortation when it was given, Gen. 30.

The love of Zabulon towards Joſeph

upon

upon me to shed innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father *Jacobs* sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. Also *Joseph* wept and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, & them coming towards him to kill him, he fled behind me, and besought them to take pitty of him Then *Ruben* stepping in, said: My Brethren, let us not kill him, but let us cast him into the dry pit that our Fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for *Joseph*. And so God did, till they sold him to the *Ismaelites*. This gave I no consent to the sin against *Joseph*: but *Simeon*, *Gad*, and the other of my Brothers, taking money for *Joseph* bought shooes with it, for themselves, their wives, and their children, saying: Let us not eat it because it is the price of our Brothers Blood; but let us tread and trample it under our feet, because he said, he should reign over us, and we shal see what his dreams will come unto Therefore in

A good conscience refuseth no tryal.

Love betwixt brethren, is as a precious ointment.

Mutuall love is mutual safety.

A figure of the treachery and covetousness of Judas, read Matth. 27.

the Scepter of *Enochs* Law, it is written of him that would not raise up seed to his brother, *I have looſed Joſephs ſhooe.* For when we came out of *Egypt*, the young men unbuckled *Joſephs* ſhooes at the gate, and ſo we worſhipped *Joſeph*, as if he had been *Pharaoh*: and not only worſhipped him, but alſo kneeled down before him with bluſhing, and ſo were we put to ſhame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joſeph*. After the laying of him in the pit, my Brothers ſet meat upon the table to eat; but I mourning for *Joſeph*, did taſte no meat by the ſpace of two dayes, and two nights together; neither would *Juda* eat with them, but had an eye unto the pit, becauſe he feared leſt *Simeon* and *Gad* ſhould ſtep there and kill him. When they ſaw that I ate nothing, they ſet me to keep him till he was ſold He was in the pit three dayes and three nights, without repaſt, ere he was ſold. *Ruben* hearing that he was ſold in his abſence, rent his garments, and wept, ſaying; How ſhal I look my Fathe *Jacob* in the face? And therewithall taking money, he ran after the Merchant-men; but he could not find them: for they had left the Kings high-way, and were gone away apace by by-lanes; and *Ruben* ate no meat that day. *Dan* therefore coming unto him, ſaid; Weep not, neither

Juda careful for his Brother.

Ruben his love toward Joſeph.

be

be ſad for the Boy: for I wot what we may ſay unto our Father *Jacob*. We will kill a kid, and ſtain *Joſephs* coat with the blood of it, and ſay unto him; See if this be thy ſons coat or no? For when they intended to ſell *Joſeph*, they ſtripped him out of our Fathers coat and put upon him an old coat of a bond ſervant. *Simeon* had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his ſword: and he was angry that he was yet alive, and that he had not ſlain him. Then all my Brethren riſing up together, ſaid unto him; Why ſhouldeſt thou not give it us, ſeeing that thou only art the worker of this miſchief in *Iſrael*? Hereupon he gave it them, and they did as *Dan* had counſelled. And now, my children, I warn you keep the Lords Commandements, be merciful to your neighbors, and have inward compaſſion towards all, not only men, but alſo beaſts. For in that reſpect the Lord bleſſed me, inſomuch that when all my brothers were ſick, I eſcaped without ſickneſs. For God knoweth every mans intent. Therefore, my children, have compaſſion in your bowels, becauſe that as any man dealeth with his neighbor, ſo will God deal with him. For the children of my Brothers fell ſick alſo, and died for *Joſephs* ſake, becauſe their Fathers pittied him not; but my children were preſerved without ſickneſs,

Mark the wicked policy of the ungodly.

Zabulon his exhortation

Compaſſion is to be ſhewed as well to beaſts as men.

The unmerciful puniſhed, both they & their Children.

Fishers boats first invented by Zabulon; but God gave the wisdom. Gen. 49.

sickness, as you know. And while I was upon the sea coast of *Canaan*, I fell to fishing for my Father *Jacob*: and whereas many others were drowned in the sea, I abode unhurt. I was the first that made a fisher-boat to float on the sea; for God gave me understanding and wisdom therein, so that I did set up a mast in the boat, and fastned a sail to the midst of the wood, and coasting along the shore in it, I fished for my Fathers household, till we came into *Egypt*: and for pitty sake, I gave of my fishing to every stranger that I met with. If there were any foreiner born, or any sick body, or any aged person, I boiled my fish, and dressed it well, according to every mans need and carried it to them, comforting them, and having compassion with them, And therefore God made me to catch much fish in the sea. For he that giveth his neighbor, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my Fathers house sufficiently. In harvest time I fished, and in Winter time I fed sheep with my Brothers. Now will I tell you what I did. I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man: You therefore my children, take pitty indifferently of all men, and shew mercy with the things

The singular compassion of Zabulon.

Note.

Zabulons mercy in giving food

A merciful deed to cloath the naked.

things which the Lord giveth you, and deal them abroad to all men with a good heart. And if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forstowed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such an one weeping, and my heart yearned upon him for compassion. You therefore, my children, have earnest and inward mercy towards all that are in misery, that God having pitty upon you, may be merciful to you likewise. For in the last days God will send his mercy upon the earth, & whersoever he findeth inward and hearty mercy, there will he dwel: for look how much mercy man sheweth to his neighbor, so much will God shew to him again. Now when we came down into *Egypt*, *Joseph* minded not our evil dealing with him: but when he saw me, it made his heart yern; whom look ye upon, my children, and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing: for that breaketh unity, and displeaseth all kindred, and troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand, when the stones and timber are re-

Inward compassion winning ability, serveth.

A rare exemple of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries. is not merciful.

removed aſunder. And if a brook be drawn into many ſtreams the earth ſucketh it up, and it cometh to nothing: and ſo ſhal you, if you be divided amongſt your ſelves; therefore divide not your ſelves into two heads; for all things that God hath created have but one head a piece. He hath given a man two ſhoulders, two hands, and two feet; but yet do all the members obey one head. I know by the writings of my Fathers, that in the laſt days ye ſhal depart from the Lord and be divided in *Iſrael*, following two Kings, working all abomination, and worſhipping all manner of Idols, and your enemies ſhal take you priſoners, and you ſhal ſit amongſt the Heathen in all miſery, tribulation and ſorrow of mind: and afterward you ſhal remember the Lord, and repent, and he ſhal turn you again: for he is merciful and full of compaſſion, and thinketh not upon the lewdneſs of the children of men, becauſe they be fleſh, and the ſpirits of error beguile them in all their doings. After this ſhal God himſelf raiſe up unto you the light of righteouſneſſe; and wholſomneſs and mercy are in his puniſhments. He ſhal redeem all men from the bondage of *Belial*, and all the ſpirits of error ſhal be trodden down, and he ſhall turn all Nations to the following of him, and ye ſhall ſee God in the ſhape of man, for God hath choſen

Apt ſimilitudes.

An exhorſation to concord.

The end of diſcord, is miſery.

Jeruſalem

Jeruſalem, and God is his name: nevertheleſs, by the wickedneſs of your words, you ſhal provoke him to wrath, and ye ſhal be caſt off, till the time of ful finiſhing. And now my children, be not ſad for my death, neither be ye out of heart becauſe I leave you. For I ſhal riſe up again among you, as a Captain in the middeſt of my Tribe, among as many as have kept the law of the Lord, and the commandements of their father *Zabulon*. But as for the wicked, God ſhall bring everlaſting fire upon them, and deſtroy them for ever. I return to my reſt as my Fathers have done: now fear you the Lord your God, with all your ſtrength all the daies of your life. As he had ſpoken theſe words, he fell aſleep to his ſingular benefit: and his ſons laid him in a Coffin, and carrying him back again unto *Hebron*, buried him there with his Fathers.

The ſtate of the wicked at the latter day.

The Teſtament of *Dan*, made to his Children at his death concerning anger and lying.

The Serpent with weapon and Dan declare
The intent of thoſe men that wrathful are.

THe copy of *Dan* his words, which he ſpake unto them in his laſt daies in the hundred five and twentieth

twentieth year of his his life, he called his Tribe unto him, and said:

Ye children of *Dan*, hear my sayings, and give heed to the words of your fathers mouth. I liked in mine heart, and shewed in my whole life the thing that is good; for truth joyned with right dealing pleaseth God well. I have hated hurtfull things, as lying and anger, because they teach a man all manner of naughtiness I confess unto you my children this day, that I was glad in my heart at the death of *Joseph*, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride said unto me: Thou art his son too as well as he. And one of the spirits of *Belial* wrought with me saying take this sword, and slay *Joseph* with it, and when he is dead thy Father shall love thee. This was that spirit of spightfulness which counselled me to devour *Joseph* as the Leopard devoured a Kid. But the God of our Father *Jacob* did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in *Israel* by committing that wickedness. And now my children I tell you of a truth, that unless you keep yourselves from this spirit of lying and wrath and love truth and long sufferance ye shall perish. Wrath is blind my children, and no wrathfull man looketh truth in the

Heart and outward profession must beconsociate.

Lies and anger schoolmasters of evil life.

Self-love thinketh himself as good as other.

Desire of prerogative entiseth to murther.

Man purposeth but God disposeth.

A wrathfull man incongruously described.

the face, becauſe that although they were his *a* Father and Mother, yet doth he hold them all his enemies; though he be his brother, yet *b* he knoweth him not: though he be the Lords *c* Prophet, yet obeyeth he him not: though he be a *d* righteous man, yet he regardeth him not: and though he be his *e* friend, yet he conſidreth it not. For the ſpirit of wrath beſetteth him with the ſnares of error, bliending his natural eyes and dimming thee eyes of his mind by falſhood, and giving to him a ſight of his own making. And wherein bleareth he his eyes? In hatred, of heart, for he giveth him a ſelf-willed hart againſt his Brother to ſpight him, and envy him. My Sons, wrath is miſchievous, for it becometh a ſoul to the ſoul, and ſubdueth the body to it ſelf by overmaſtering the ſoul, and giveth power to the body to work all wickedneſs. And when the ſoul hath wrought, it juſtifieth the thing done, becauſe it ſeeth not.

a He accounteth his Parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Miniſter.
d He regardeth not the righteous.
e He conſidereth not his friend.

The properties of wrath.
A wrathful man worketh three wayes.
1 By ſervants.
2 By riches
3 By himſelf.

Therefore he that is wrathful, if he be a man of might, hath terrible power in his anger. One through the help and furtherance of his ſervants: Another of his riches, where throgh he perſwadeth and overcometh his unrighteouſneſs: and a third, of the nature of his own body, which of it ſelf worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled.

For

For the ſaid ſpirit doth alwayes further his wickedneſs, by cauſing his deeds to be matched with lying. Wherefore conſider the power of wrath how vain it is. For he is in bitter ſpeech, and walketh at Satans right hand, that his deeds may be wrought in untruſtineſs and lying. For Satan doth firſt of all ſtirre him by ſpeech, and when he hath once pricked him forward, he ſtrengthneth him by deeds and troubleth his underſtanding with bitter nips and loſſes, and ſo provoketh his mind to exceſſive wrath. Therefore when any man ſpeaketh againſt you, be not moved to anger; and if he praiſe you as good men, be not puffed up. nor changed into voluptuouſneſs and fiercenes of countenance; for when a man heareth a thing that miſlikeeth him, firſt it tickleth him and ſtingeth his mind, ſo that he thinks he hath juſt cauſe to be angry. Now therefore, my children if ye fall into any loſs and hinderance, be not out of patience, for the ſpirit of impatience maketh men to luſt for the thing that is forgone, and to be angry for the want of it. Bear your loſſes willingly, and be not out of quiet for it: For unquietneſs engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another to trouble the underſtanding. And when the mind is combred with diſdain, the Lord departeth from it, and Belial

Two inſtruments of wrath, bitter ſpeech: violent hands.

Remedy againſt wrath is forbearing of words.

The effects of impatience.

getteth the dominion of it. Therefore my children, keep the Lords commandements and laws, eſchew untruth, and hate it, that the Lord may dwell in you, and *Belial* fly from you. Speak every of you the truth to his neighbour, that ye fal not willingly into incomberance, and ſo ſhall ye be in quiet, and ye ſhal have the God peace, war ſhal not prevail againſt you. Love the Lord all your life long, and love ye one another with a ſoothfaſt heart, For I am ſure that in the latter daies ye ſhall depart from the Lord, and walk in naughtineſs, working the abominations of the Gentiles, and haunting wicked women in all lewdneſs, by the working of deceittful ſpirits in you. For I have read in *Enoch*, that Satan is your prince and that all the ſpirits of fornication and pride, all ply themſelves in laying ſnares for the children of *Dan*, to make them ſin before the Lord. But my children, ſtick ye unto *Levi*, and look upon him in all things. The children of *Juda* ſhall ſnatch away other mens goods like Lions through covetouſneſs, For this cauſe ſhal ye be led away with them into captivity, and there receive all the plagues of *Egypt*, and all the malice of the Heathen: whereupon ye ſhal return to the Lord, and obtain mercy, and he ſhal bring you into his holy place, and proclaim peace to you. The Lords ſaving health ſhal ſpring up unto you out of the

He propheſieth their wickedneſs.

A note for covetouſnes Repentance obtaineth mercy.

A prophecy of Chriſts humanity.

the Tribes of *Juda* and *Levi*. He shall make war against *Belial*, and give our young men the victory in revengement. He shal deliver the imprisoned souls of the Saints from *Belial*, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him & the righteous shal rejoice in the new Jerusalem, which shall glorifie God for ever. Jerusalem shal no more be wasted, nor Israel led into captivity, because the Lord shal be conversãt among men in the midst of it and the holy one of Israel shal reign over you in lowlinesse and poverty, and he that believeth in him, shall certainly reign in heaven. Now my children, fear the Lord and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you: for he is the Mediator between God and man to set peace in Israel. He shal stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth; that whensoever Israel decayeth, then shal his enemies Kingdom come to an end. But the said Angel shal strengthen Israel, that he come not to an evil end. At that time shal Israel depart from iniquity and the Lord shal visit such as do his will in all places of Israel: and among the heathen his name shal be, The Savior. Therefore my children, keep your selves from

Christ lively described

Christ our Mediator.

Christ assisteth us in all temptations.

from all noysome dealings, and put from you wrath, and all untruth. Love truth and mildneſs and look what you have heard of your Father deliver it over to your children, that the Father of Nations may receive you. For he was ſoothfaſt, long-ſuffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteouſneſs, that ye may ſtick to the righteouſneſs of the Lords law, and bury ye me by my Fathers. In ſaying theſe things he kiſſed them, and ſlept the ſleep of the World. And his Sons buried him, laying his bones by *Abraham*, *Iſaac*, and *Jacob*. And like as *Dan* had propheſied to them, that they ſhould one day neglect Gods law, and eſtrange themſelves from the offſpring and native country of Iſrael, ſo it came to paſſe.

The

The Teſtament of *Neptalim*, made to his children at his death, concerning goodneſs.

Run Neptalims race, but run apace,
Embrace his goodneſs and truſtineſs;
If your ſtate you ſee ſervants to be,
Then God will you bleſs and give ſucceſs.

THe Copy of *Neptalims* Teſtament, concerning the the things

things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his children together, in the seventh moneth, the fourth day of the moneth, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthened him, and began to speak to his children in this wise; My children, give ear to *Neptalim*, hearken to your Fathers words. I was born of *Bilha*, and because *Rachel* dealt craftily in putting *Bilha* to *Jacob*, in her own stead, and *Bilha* was delivered of me in *Rachels* lap therefore was I called *Neptalim*; and *Rachel* loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, *Joseph* was like to me in all things according to *Rachels* request. Now my mother *Bilha* was the daughter of *Rotheus*, the brother of *Debora*, *Rebeccas* nurse, & was born the self-same day that *Rachel* was born: for *Rotheus* was a *Chaldean*, of *Abrahams* kindred, a worshipper of God, free born, and a noble man. Howbeit, forsomuch as he was taken prisoner, *Laban* bought him, and maried him to a bond woman of his called *Eve*, who brought

His birth.

Why he was called Neptalim.

Why Joseph was like Neptalim.

His family.

brought him forth a ſon, whom he named *Zeliphas*, after the name of the Caſtle wherein he was taken. Afterward ſhe bare *Bilha*, calling her, her new haſty daughter, becauſe ſhe was fond of the dug as ſoon as ſhe was born. And becauſe I was as ſwift of foot as a Stag, my Father *Jacob* appointed me to run of all meſſages and earrands, and bleſſed me by the name of Stag. For as the Potter knoweth what his veſſel ſhal contain, and tempereth his quantity of clay thereafter: ſo the Lord maketh a mans body proportionable to the ſpirit that he will put into it, and fitteth the ſpirit to the ability of the body ſo that there is no inequality or oddes betwixt them, for all the Lords creatures are made by weight, meaſure, and rule. And as the Potter knoweth the uſe of every of them to what things they be meeteſt, ſo the Lord knoweth the body, how far forth it is fit for goodneſs, and when it beginneth in evil: for there is not any creature reaſonable, nor unreaſonable, which the Lord knoweth not, for he hath created all men after his own image: and as mans ſtrength is, ſo is his works; as is his will, ſo is his work; as is his forecaſt, ſo is his doings; as is his heart, ſo is his mouth; as is his eye, ſo is his ſleep; and as is his mind, ſo is his talk, either of the law of the Lord, or of the law of *Belial*. And look what diverſity is between light and darkneſs, or between

The ſwiftneſs of Neptalim, Gen. 49.

Gods wiſdom in creating us lively ſet forth.

between ſight and hearing: the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any bitterneſs in any thing either of the face, or of either like things, for God hath made all things good in their order or degree: He hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomack, the breaſt to health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loins to ſtrength, the ribs to comlineſs, the ſeed to luſtineſs and ſo forth. So my children, do all things in order, and in the fear of God; neither do ye any thing diſorderly in ſcorn or out of due ſeaſon, for thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs: Therefore haſte you not to mar your doings through coveteouſneſs or to beguile your own ſouls with fond talk: For by holding your peace with a clean heart, ye ſhal be able to keep the will of God, and to caſt away the will of the devil: The Sun, Moon, and Stars break not their order, neither braek you Gods law in the order of your doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of error. But do you not

All things muſt be done in time and order.

The reaſon.

not so. my children, know ye that your only One God is the Lord in the skies, on the earth, in the sea and of all creatures, for he is the maker of them; and be not like *Sodom* which altereth the order of her nature: likewise, the waters altered the order of their nature, and they whom God cursed in the flood, making the earth desolate and fruitless for their sakes. My children, I say these things, because I have read in the holy writings of *Enoch*, that you also shal depart from the Lord, and walk in all the wickedness of *Sodom*, and the Lord shal bring thraldom upon you so as you shal serve your enemies, and be pinched with all manner of tribulation and pain, till God consume you every one, and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shal bring you again into your own land, according to his manifold mercy. And it shall come to pass, that when they shal be come into the countrey of their Fathers, they shal forget the Lord again, and deal wickedly, so as the Lord shal scatter them all over the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy and righteousness upon all men both far and near: For in the fortieth year of my life, upon mount *Olivet* towards the east side of *Jerusalem*, I saw the Sun and Moon stand still, and behold,

Neptalim. *prophecieth the misery of his children.*

A vision.

behold, *Isaac* my fathers father said to us, Come hither a pace, and every one of you take hold, according to his strength; for the Sun and Moon may be caught. And we came running altogether, and *Levi* caught hold on the Sun, and *Juda* jumpting up, caught hold of the Moon, and were both of them lifted up with them. And when as *Levi* became as the Sun, a certain young man delivered him twelve boughs of Palm-tree, and *Juda* shined as the moon, and twelve beams or rayes were under his feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for *Joseph* stepping before us, caught him, and mounted aloft upon him. And behold there appeared unto us an holy writting, saying, The *Assyrians*, *Medes*, *Elamites*, *Galathites*, *Chaldees*, and *Syrians* shall hold the Scepter of *Israel* in thraldome. And again, a seven months after I saw our father *Jacob* standing in the sea of *Jamma*, and us his sons with him: And behold there came a ship sayling by full of dried flesh, without Mariner or Pilot. Upon the ship was written *Jacob* and our father said to us, Let us go to our ship: When we were within it, there rose a sore tempest, and a mighty gale of wind, and

our

our Father who held the ſtern, flew away from us, and then we being toſſed with the ſtorm were carried into the ſea, and our ſhip was filled with water, and weather-beaten, and torn on all ſides. Then *Joſeph* fled out in the boat, and we all were divided upon twelve boards, and *Levi* and *Juda* was amongſt us, ſo were we ſcattered on all coaſts, and *Levi* being clad in ſackcloth, prayed unto the Lord for us all. As ſoon as the tempeſt was allayed, the ſhip came quickly to land, and behold our Father *Jacob* came, and we rejoyced altogether with one mind. I told my Father theſe two dreams, and he ſaid to me theſe things muſt be fulfilled in their time, and *Iſrael* muſt indure many things. Then ſaid he further to me, I believe that *Joſeph* is alive, for I ſee that the Lord doth alwayes number him with us. And he ſaid, Thou liveſt, my ſon *Joſeph*, but yet I ſee thee not, neither ſeeſt thou *Jacob* that begat thee: Truly he made us to weep at theſe words of his, and my bowels glowed within me, to bewray unto him that *Joſeph* was ſold, but I was afraid of my brethren. Behold, my ſons, I have ſhewed you the laſt times, and things that ſhal be done in *Iſrael*: therefore command your children be helpfull unto *Levi* and *Juda*; for *Judah* ſhall health and welfare up unto *Iſrael*, and in him

Remorſe of conſcience moveth confeſſion

Jacob be blessed. For by his Scepter shal God appear, and dwel amongst men upon earth, to save the flock of *Israel*, and to gather the righteous from amongst the heathen. My children, if you do well both men and angels shal praise and bless you, and God shal be glorified by you amongst the Gentiles: The devil shall flee from you, the beasts shal stand in awe of you, and the angels shal receive you; for like as if a man bring up his children well, the child giveth endeavoureth alwayes to be mindfull and thankfull: So of good works there is a good remembrance with God. But as for him that doth not good him shal men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the devil shall possess him, as a peculiar vessel and instrument, and all beasts shall overmaster him, and the Lord shall hate him; for the commandements of the law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his wife, and a time to forbear her, that he may give himself to prayer. There is two commandements which breed sin, except they be done in their due order, and so it is in the rest of the commandements. Therefore be you wise and skilfull in the Lord, who knowing the order of his commandements, and the laws of all things, that God may love ye. Having command

By doing well, God is glorified. men blessed and the devil vanquished.

commanded them many other ſuch things, he prayed them to convey his bones to *Hebron*, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face, and died. And *Neptalims* children did all things according as their father had commanded them.

The Teſtament of *Gad*, made to his Children at his death, concerning hatred.

You that excell in marcial feats,
Lo Gad, but GOD obey:
Left in Gads wrath you GOD offend
And lose your hoped prey.

THe Copy of *Gads* Testament, and of the things that he spake to his Children, in the hundreth and seventh year of his life; saying, I was *Jacobs* seventh Son, and skilful and strong in keeping of sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf Bear, or other wilde Beast upon our Cattel, I ran to it, and killed it. *Joseph* also did feed sheep with us about a thirty dayes, who being tender, fell sick by reason of overmuch heat and went home to *Hebron* to his father, whom he lodged by himself, because he loved him. And *Joseph* told our Father, that the sons of *Bilha* wasted his goods at *Zilpha*, and made havock of them, without the knowledge of *Juda* and *Ruben*, for he knew that I had rescued a lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live, (which thing grieved me) we killed it also, and ate it. He told our Father of it, and our brothers were greatly discontented with his doings, even to the day that he was sold into *Egypt* and the spirit of hatred was in me, insomuch as I could not find in my heart to hear *Joseph* speak, or to see him, because

Gad a good and valiant shepherd.

becauſe he had rebuked us openly for eating the Lamb without *Juda*. To be ſhort, he made our Father believe whatſoever he told him. But now I acknowledge my ſin, my children, that I was often in mind to have killed him, for I hated him from my heart, and I was utterly without compaſſion towards him, and the cauſe of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up graſs from the earth. And for that cauſe I and *Juda* ſold him to the *Iſmaelites* for 30 Gilderns, of the which we kept away ten privily, and ſhewed the other 20 to our brethren. And ſo covetouſneſs perſwaded me to wiſh his death. But the God of our Fathers delivered him out of my hands, to the intent I ſhould not do ſuch wickedneſs in *Iſrael*: & now my children, give ear to the words of truth, that ye may live righteouſly, and keep the law of the higheſt, and not go aſtray through the ſpirit of hatred, for that is evil in all mens doings. Whatſoever another man doth, that doth the hater miſlike and abhore. If one keep the law of the Lord, he praiſeth it not: If one fear the Lord and deal righteouſly, him he loveth not, but diſpraiſeth the truth, he envieth him that ordereth his waies aright, he imbraceth back biting, he loveth ſcornfulneſs; and becauſe that hatred hath blinded his mind, he

Gad hated Joſeph for his complaining to his father.

2. *For his dreams.*

doth to his neighbours as we did to *Joseph*: therefore my children keep your selves from hatred, because it committeth wickedness even against the Lord: for it will not hear the words of Gods commandement, concerning the loving of a mans neighbour, but sinneth spitefully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him and to put him to death if it be possible, for hatred worketh with spitefulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death, which are condemned to dye; So hatred seeketh to slay the living, and deemeth them unworthy of life which have offended never so lightly. For the spirit of hatred doth through cankred frowardness of heart, work joyntly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long sufferance work with Gods Law to the welfare of men. Hatred is evil, because, it abideth with lying speaking continually against the truth, making a great ado of

A comparison.

The property of hatred.

small

ſmal matters overſhaddowing the light with darkneſs, counting ſweet to be ſowr, teaching ſlanderouſneſs, war, wrong, and abundance of all miſchief, and finally filling the heart with deviliſh poiſon. My children I ſpeak theſe things upon experience, to the entent you ſhould eſhew hatred, and ſtick to godly love. Righteouſneſs driveth out hatred, and lowlineſs killeth it, for a righteous & lowly perſon is aſham'd to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the fear of the higheſt overcometh hatred: For the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of theſe things, when I had repented me of my dealings toward *Joſeph*. For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaſeth away darkneſs, inlightneth the eyes; giveth knowledge to the mind, and leadeth the ſoul to ſalvation. And whatſoever men know not of themſelves that doth repentance teach them. For it brought upon me the pain of the heart, and if my Father *Jacobs* prayers had not been, ſurely I had dyed out of hand. For look wherein a man ſinneth, by the ſame he is puniſhed. Forasmuch therefore as my heart was mercileſs toward *Joſeph*, I ſuffered Gods rigor-

A righteous man deſcryved.

88 rigorous juſtice in my heart by the ſpace of eleven moneths, that the time of my puniſhment might fall out even, with the time that I urged the ſelling of *Joſeph*. Now therefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind For before my Fathers face I ſpake mildly of *Joſeph*, but behind his back, the ſpirit of hatred darkned my underſtanding, and tempted my mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the poyſon of hatred, & foſtering no deceit in heart. And if the offender confeſs it, and be ſorry for it, give it him: and if he deny it, ſtrive not with him, leſt he fall to ſwearing, and ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill willer, and work ſome great miſchief againſt you, for he will talk guilfully with thee, and undermine thee to do thee aſhrewd turn taking his poyſon at thine own hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him ſo as he will no more offend thee, but honour thee and fear thee, and be in quiet. But if he be unſhamfac'd, and abide by his naughtineſs, then refer the revengement of it to God

Love conſiſteth in deed & in word & mind.

with

with all thy heart. If another man prosper more than thou, be not grived at it, but pray for him, that he may have perfite prosperity. For peradventure it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgments and so thy mind shall let him alone and be in quiet. Now if a man be enriched by evil means, as *Esau* my Fathers brother was, envy him not: For in so doing ye control the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my children, away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honor *Levi* and *Juda*: for out of them shall the Lord make the Saviors of *Israel* to come. I know that in the end your children shal depart from them and walk in all manner of mischief, naughtiness, and corruption before the Lord. And after a little pausing, he said again my sons, hear me your Father, bury me by my Fathers: And so pluck-

Envy no mans prosperity, it may be perchance, your profite.

A poor man how he is rich.

A prophesie of Christ.

p'ucking up his feet, he ſlept in peace: and after five years, they carried him thence and laid him with his Fathers in *Hebron*.

The Teſtament of *Aſer*, made to his Children at his Death, concerning two Faces, of *Vice*, and *Vertue*.

Two waies, ſaith Aſer, *are prepar'd*
for men: the one for joy;
The laſt for death, The firſt is beſt,
but this breeds ſore annoy.

The

THe Copy of *Aſer* his Teſtament, and of the things that he ſpake to his children in the 110 year of his life, being ſtill in health, he ſaid unto them. Ye children of *Aſer*, hearken unto your Father, and I will ſhew you all things that are right before the Lord. The Lord has given two ways unto the ſons of men two minds, two doings, two places, and two ends; and therefore all wayes may be one, yea, though they be contraries, as are the wayes of good and evil Alſo there are two minds in our breaſts, which do move us either to honeſty or diſhoneſty. Therefore if a man be led to goodneſs, all his doings are occupied about righteouſneſſe, and if that he do any thing amiſs by and by he repenteth him; for in as much as his mind is bent to righteouſneſs, he puteth away naughtineſs, and out of hand amendeth his miſdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtineſs, in ſo much that he thruſteth away the good, and taketh unto him the bad, becauſe he is under the dominion of *Belial*; and if he do any good thing, he turneth the ſame unto evil. For if he begin to do any good, he bringeth the end of his doings to an evil work, becauſe the treaſure of his heart is infected with the ve-

Two wayes for a man to walk in.

Two minds in a man of good and of evill.

nome of a devilliſh and miſchievous ſpirit, and therefore the evil overmaſtereth the good in his mind, and bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath two faces, and that deed of his, is ſtark lewdneſs. Another man loveth ungraciouſneſs, and he is lewd likewiſe: and although he could find in his heart to die for the compaſſing of his evill, yet it is manifeſt that he is double faced, and his doing is altogether ſtark naught. For his love being but lewneſs, doth as it were cloak his evil with a good name, whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth and polleth, is covetous and pittieth not the poor. He alſo hath a double face, and all this is ſtark naught; for in being nigardly towards his neighbour, he provoketh Gods wrath, and denieth the Higheſt, in not pittying the poor. He deſpiſeth and ſpighteth the Lord, which is the commander of the law; he ſuffereth not the poor to reſt, he defileth his own ſoul to make his body gay, he killeth many, and pittieth few: this is the part of a double faced perſon. Another committeth whoredome and fornication, or vexeth many men piteouſly with his power and riches, and yet abſtaineth from meats: his faſt is naught, for he doth the commandments with an evil con-

Diverſe ſorts of double faces.

The covetous mans wickedneſs deſcribed.

science, and that is a double faced dealing, which is altogether naught. Such manner of folk are right Swine & Hares, for they seem to be half clean: but in very deed they be utterly unclean. You therefore my children, become not like them, neither bear you in one hood two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness; for in goodness doth God rest, and men like well of it. Shun naughtiness and kill the devil in your good works: for they that are double faced, serve not *God*, but their own lusts, because they seek to please *Belial*, and such as are like themselves. Now though plain dealing men and such as pretend but one face are taken for offenders, at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons do two works at once: namely, good by evil: but indeed the whole work is good, because that he which rooted out the evil, hath destroyed it. Some man hating his neighbor, mercifully blameth him for his advoutry, or theft, such a one is double faced, but yet is the whole work good because he followeth the Lords example, not respecting what seemeth good, when it is evil indeed. Another will not make merry with Rioters lest he should be stained by them, and defile his own soul. This man also is double faced, but

God abideth with the plain dealer

The proposterous judgment of the world makes not good or bad

Other kind of double faced

yet is all his doings good: and he is like a Ro or Stag which in a common wilde herd ſeem to be unclean, and yet are altogether clean, becauſe he walked in the zeal of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned, in his Commandements, and ſo killeth he evill with wel-doing. See therefore my Sons, how there are two in all things, one againſt the other, and the one hidden under the other. Death ſucceedeth to life, ſhame to glory night to day and darkneſs unto light. All righteous things are under life and light, therefore doth eternal life overmaſter death. It is not to be ſaid that truth is untruth, righteouſneſs unrighteouſneſs, or right wrong, becauſe that as all things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtrayed from the truth of the Lord, but ſought out the commandements of the Higheſt, to the uttermoſt of my power, and walked with one face in goodneſs. Take heed therefore, my children, to the Lords Commandements, and follow the truth with one ſingle face. For they that are double faced, ſhal be double puniſhed. The ſpirit of error hateth the man that fighteth againſt it. Keep the law of the Lord, and regard not evil that ſeemeth good, but have an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his commande-

After his righteous living.

Double faced, double punished.

commandements and reſting upon him: for the ends whereat men do aim, do ſhew their righteouſneſs: And know the Angels of the Lord from the angels of Satan; For if ye cleave to wicked ſpirits, your ſouls ſhal be tormented of the wicked ſpirits whom ye ſerve, in wicked luſts and works. But if ye quietly and cheerfully acquaint your ſelves with the Angel of peace, he ſhal comfort you in your lifetime. My children, become not like the *Sodomites*, which knew not the angel, and periſhed for ever. For I am ſure that you ſhal ſin, and be delivered into the hands of your enemies; your land ſhal be laid waſt, and your ſelves ſhal be ſcattered into the four corners of the earth, and be deſpiſed as unprofitable water, in your diſperſing abroad, until the Higheſt do viſit the earth, eating and drinking as a man with men, and breaking the ſerpents head in pieces without noiſe. He ſhal ſave *Iſrael*, and all the Heathen by water, being God hidden in man. Therefore tell your children theſe things, that they neglect not Gods law, written in the Tables of Heaven. For the time will come, that they ſhal give no credit to the law of the Lord: and you falling unto naughtineſs, ſhal deal wickedly againſt God, giving no heed to his law, but unto mens commandements. For this cauſe ſhal ye be ſcatered abroad, as my Brothers, *Gad* and *Dan*, which were

A prophecy of Chriſt his humanity.

were not acquainted with their own country, tribe and tongue. Nevertheleſs, the Lord ſhal gather you together again in faith, for the hope of his mercy, for *Abraham*, *Iſaac* and *Jacobs* ſake. When he had ſo ſaid, he commanded them to bury him in *Hebron*: And he died ſleeping a good ſleep, and afterwards his ſons doing as he had willed them, carried him back and buried him with his fathers.

The Teſtament of *Joſeph*; made to his Children at his death, concerning chaſtity and patience.

Let Joseph teach thee
Love and chastity,
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave.

MY sons & my brethren, hear ye *Joseph*, the wel-beloved of *Israel*. My children, hear your Father. I have known in my life envy and death, with the which my brethren would have destroyed me; for they hated me, and God loved me, they would have killed me, and the God of my fathers kept me; they put me into a pit, and the most High brought me out again: I was sold as a bondman, and the Lord made me free, and his strong hand helped me. I was kept in hunger, and the Lord himself nourished me; I was left alone, and the Lord comforted me; I was sick, and the Lord visited me; I was in prison, and the savior made me glad; I was fastned in chains, and the Lord unbound me: He pleaded my cause in the accusations of the *Egyptians*; and not only delivered me from envy and deceit, but also exalted me, insomuch that *Putiphar*, chief steward of *Pharaoh* house, did lend me lodging, where I was in jeopardy of my life, by reason of a shamless woman, which intised me to do naughtiness with her, through the flame of volumptuousness burning about her breast. I was cast

Joseph's afflictions.

God helpeth in distress.

in prison for her, I was beaten and mocked for her yet the Lord caused the Keeper of the prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulation, or necessities. God is not ashamed as a man, neither dreadeth he as men, neither, shaketh or shrinketh he for fear as earthly men. He is present in all places & in their most grievous sorrows he comforteth his. He goeth away for a season to try the thoughts of their mind. He found me trusty in ten temptations, and in every one I was constant and preserved. For sufferance is a great medicine and causeth much goodness. How often did the *Egyptian* threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to dy, because I would not have to do with her? She said unto me Thou shalt have governance of me. and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us But I remembred the words of my Father *Jacob*, and entring into my chamber, made my prayer to the Lord and fasted seven dayes; yet I appeared unto the *Egyptian* in the self same estate of body, as if I had lived in pleasures and delights. For they that fast for God receive beauty of face, When I had

God never forsaketh his

Joseph constant in temptations

Sufferance what it is

A present medicine in temptation

Not from meat, but from wanton fare,

had wine given unto me, I drunk none; and fasting three dayes, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for *Metempheric* the *Egyptian*, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her son: And I prayed to God to send her a son: Untill which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and I remembring my self, was sorrowfull to the death. And when she was gone out, I came to my self, and sorrowed many dayes, for I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her husband which would utterly have destroyed me; both manifestly and secretly she said unto me, Fear not my husband, for he is perswaded of thy chastity: For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloath, and laid me flat upon the earth,

A crafty practice of a woman.

Flattery the devils sweet bait.

A token of a zealous heart.

earth, and prayed unto Almighty God, that he would deliver me from this woman of *Egypt*. When she could do nothing this way, she came unto me again armed with other reasons; that is to say, that she would fain learn the word of God of me, and began to speak after this manner. If thou wilt have me to forsake mine idols, follow my desire, and I will perswade my husband the *Egyptian* to go from his idolatry, and we shall walk in the law of thy God. I made answer to these things, God will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time she said unto me, if thou wilt not do adultery with me, I will kill my Prince, and so by the law I shall take thee to my husband. When I heard that, I rent my garment, and said, Woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing, neither despair utterly, that thou drown not thy self in thine own evil; for if thou go about, I shal utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things

Hypocrites are of all religions for luc e.

Double faced men God abhoreth.

Note the fruit of lust

that

that men have need of, and she sent me meat strewed about with inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, and said, What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned it.: Therefore thou shalt know that I will not cõe unto Idols but only unto God. Now understand therefore, that the God of my father, by his Angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying, The God of my fathers and the angel of *Abraham* shal be with me, and then she fell down at my feet and wept. Then lifting her up, I exhorted her many wayes, and she promised unto me, that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn toward me in adultery, with sighs coming from the depth of her stomack, she cast down her countenance. The *Egyptian* her husband perceiving her, said,

Joseph did first admonish, and not proclaim.

The name of God and fear of infamy, pricketh the conscience.

Note this.

Where-

Wherefore boldeſt thou down thy face? She anſwered, I am even ſorrowfull at the heart, and he comforted her that was not ſick: yet again ſhe entred into me (her husband being without) and ſaid. I am ſtrangled or choaked; either I will break my neck, or elſe drown my ſelf, without thou wilt obey me. And I perceiving that the ſpirit *Belial* troubled and vexed her, prayed unto the Lord my God, and ſaid thus, Wherefore art thou vexed and troubled, all blind in ſin? Remember thy ſelf for if thou do kill thy ſelf the concubin of thy husband called *Secon*, envying thee, ſhal beat thy children, and deſtroy the memory of thee from the earth. And ſhe ſaid unto me, Have done, have done, I perceive that yet thou haſt ſome care for me; I have even enough that thou defendeſt my life and childrens. I have good hope in time to come, that I ſhall obtain my wiſhed deſire. And ſhe perceived not that for the love of my Lord God I ſaid ſo, and not for her ſake. Whatſoever he be that follows the concupiſcence of his moſt filthy and pernicious deſire, is made ſervant unto the ſame, as this woman was: And if he hear any good thing in the paſſion wherein he is overcome, he draweth the ſame to his pernicious or filthy deſire. I ſay unto you my ſons, that it was abont ſix of the clock when ſhe went from me, and I fel upon my knees

praying

praying to God all that day with the night following. And about the break of the day, I arose weeping: that I might once be delivered from this *Egyptian* woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me and fled away. *A remedy against temptation.*

Then she complained to her husband of me, which put me in prison in the Kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this *Egyptian* woman waxed sick with sorrow, and harkned how I lauded God, being in a house of darkness. For I rejoicing with a glad voice, glorified my God only that by such occasion I was delivered from the *Egyptian* woman. Yet she left not to stand harkning, and said. Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of her: For God loveth him better which fasteth in chastity, being in a prison of darkness, then him which taketh his pleasure with voluptuousness in a chamber of honor and riches. For if a man live in chastity, and desire glory (if God perceive *Note a subtile woman* *Josephs singular chastity.*

ceive it to be expedient for him) he giveth unto him, as he hath done unto me. Many times as though she had been sick she descended unto me unlooked for & heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace, for in her house she stripped her self naked, breasts legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness & chastity in sufferance and humility of the heart, the Lord shall dwel in you, for he loveth sobriety: and when the most high doth dwel in a man although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliever him, but also exalt him, and glorifie him, as he hath done me, for he is alwayes with him in word, in deed, and thought.

A property of a harlot.

The commodity of prayer and sufferance.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the fear of God in my mind. When I grew unto age, I moderated my self, and honored my brethren whom I feared, I held my peace when I was sold, because I would not have the *Ismaelites* to know my

Josephs lowliness in prosperity.

flock

stock and kindred; how I was the son of *Jacob*, a man of great strength & power: Therefore have you in your deeds the fear of God, and honour your brethren, for all men that observe the law of God are loved of him. Then I came with the *Ismaelites* to a certain place called *Indoclep*, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their Houshold Slaves. Then said the Chief of them, thou art no slave; for thy countenance doth shew thee what thou art. And he threatned me unto the Death, yet for all that I said again I was their Slave. But when we came into *Egypt*, they began to strive who should have me for the money that was peid, and they agreed that I shonld abide in *Egypt* with a Merchant of their faculty untill such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the Charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of Gold and Silver, and I was with him three months and five dayes. In this time passed by *Memphitica* the wife of *Putiphar* in great glory, and she cast her eyes upon me (for the *Eunuchs* had shewed her of me) & she shewed her husband of the Merchant which was made rich in the hand of a young mā being

An amiable countenance a token of a liberal mind

A covetous heart like Achab.

A covetous heart like Achab.

being an *Hebrew*, and she said they h
stoln him out of the land of *Canna*
therefore do now judgment upon him
and take the young man to be yo
steward and the God of the *Hebrew*
shal blesse you, for grace from heaven
in him. *Putiphar* her husband persuad
ed with these words, caused the Me
chant to be sent for, and said unto hi
what do I hear of thee that stealest sou
out of the land of the *Hebrews*, in selli
of children? The Merchant fell dow
upon his knees, and prayed him, saying
I beseech thee Lord, shew me, for
know not what thou sayest. He answer
ed again, Where gatest thou this *Hebrew*
child? and he said the *Ismaelites* left hi
with me, untill they came this way again
When he had said so, *Putiphar* said
bring the young man hither; and I bein
bronght in, did reverence to the Princ
of the *Eunuchs*, for he was the third
man in dignity with *Pharaoh*, and Prince
of all the *Eunuchs*, and he had wife,
children and concubins. And when h
had taken me apart he said art thou bond
or art thou free? I answered bond.
And he said unto me whose bond ma
art thou? I answered him, the *Ismaelite*
And he said again unto me. How cam
it to passe that thou wast made thei
bondman? And I said for they bough
me in the land of *Canaan*; yet he di
not believe me, saying truly thou lies
an

shall rejoice with him at that time. And all these shal rise again to glory, and the residue unto shame. And the Lord shall first of all judge *Israel*, for the unrighteousnes committed against him, because they believed not in God that came in the flesh to deliver. Then shal he judge all Nations, as many as believed not in him when he appeared upon earth, and he shal reprove *Israel* amongst the chosen of the *Gentiles*, as he reproved *Esau* in the *Midianites*, that seduced his brethren by fornication and idolatry, who were estranged from God and fell away from the inheritance of the children, because they feared not God. But if you walk in holines before the Lord, ye shal dwel in hope again in me. And all *Israel* shal be gathered to the Lord, and I shall no more be called a ravening wolf, for your robberies sakes; but I shal be called the Lords work-man, which giveth food unto such as do good. And in my seed shal be raised up the Beloved of the Lord, whose voyce shal be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with the light of understanding, and shall come up to save *Israel*. He shal take from them as a Wolf, and give to the Synagogue of the *Gentiles*, and continue in the Synagogue of the *Gentiles* to the worlds end. He shall be amongst their Princes as musical melody in the mouths of all men, and his

The resurrection and judgment described.

A prophesie of the nativity of Christ.

Christ described.

doings and sayings shal be written i holy Books. He shal be the Lords Da ling for evermore. And as concernin him my father *Jacob* taught me, saying: He shal amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry hi bones out of *Egypt*, and to bury them i *Hebron* by his Fathers. So *Benjamin* died an hundred five and twenty years old, in a good age, and they put him in a Coffin; and in the fourscore and eleventh year before the departure of the *Israelites* out of *Egypt*, they and their brethren conveyed their Fathers bones privily a- gain into the land of *Canaan*, and buried him in *Hebron*, at the feet of his Fathers, and returned again out of the land of *Canaan*, and dwelt in *Egypt*, till the day of their departure thence all together.

Christ help- eth away our sins.

FINIS.

How these Testaments of the twelve Patriachs were first found, and by whose means they were translated out of *Greek* into *Latine*.

THese Testaments were hidden and concealed a long time, so as the Teachers and the ancient Interpreters could not find them: Which thing happened through the spightfulness of the Jews, *who by reason of the most evident, manifest, and often prophecies of Christ, that are written in them, did hide them along while. At length the* Greeks *being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of* Hebrew *into* Greek. *Nevertheless this writing continued yet still unknown because there was not any man to be found that was skilful both in the* Greek *and* Latine, *nor any Interpreter that might procure the translation of this noble work, untill the time of* Robert *the second, surnamed* Grosthead: *Bishop of* Lincoln, *who sent diligent searchers as far as* Greece, *to fetch him a Copy of the said writing, without respect of their charges, which he bare most liberally. Therefore, to continue the memories of those most lightsome prophesies, to the strengthening of the Christi-*

an faith, that reverend Biſhop did in t
year of our Lord, 1242. Tranſlate the
painfully and faithfully, word for word
out of Greek *into* Latine (*in which two*
tongues he was counted very skilfull) *by the*
help of Mr. Nicolas Greek, *Parſon of the*
Church of Datchet, *and Chaplain to the*
Abbot of St. Albons: *to the intent that by*
that means the evident propheſies, which ſhine
more bright than the day light, might the
more glorioufly come abroad to the greater
confuſion of the Jews and of all Heretick,
and enemies of the Church of Chriſt,
to whom be praiſe and glory
for ever, Amen.

FINIS.

Margret Straton

Margret Straton

Margret Straton

Margret Straton